






**THE LIFE OF  
JOHN TRAVERS LEWIS, D.D.**





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John Travers Lewis, D.D.

THE LIFE OF  
JOHN TRAVERS LEWIS, D.D.

First Archbishop of Ontario

BY  
HIS WIFE

With Prefatory Note by the  
ARCHBISHOP OF NOVA SCOTIA

Foreword by  
SIR GILBERT PARKER, Bt.

*Illustrated*

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## FOREWORD

JOHN TRAVERS LEWIS was born on 20th June, 1825, and great rejoicings followed at Garry Gloyne Castle, co. Cork, in the parish of Blarney, Ireland, because of the birth of an heir to the estate. Colonel Travers, the owner of the castle, was childless, and John Travers Lewis, his nephew, was baptised by the rector of Blarney.

The boy grew up. He was over six feet in height, handsome, had a good voice, an acute and able brain, and was Irish to the core. He won the Irish Hebrew prize at Trinity College, Dublin, and was the gold Medallist of his year. He was ordained deacon at Christ's College, Cambridge, and his first curacy was at Newton Butler, Fermanagh. In 1849 he was ordained priest by the Bishop of Down. After his father's death his mother had gone to Canada, and at last he went there.

His first parish was Hawkesbury in Canada in 1850, and in 1862 at the age of thirty-six, when he was rector of Brockville, he was made Bishop of Ontario. He was not a High Churchman or a Ritualist, and he had qualities which made him a conspicuous figure in the newly founded diocese of Ontario. The income of the Bishopric was only five thousand dollars a year, and he had little besides.

Let this be said for Bishop Lewis : his earnest suggestion founded the first Lambeth Conference in 1867. The Archbishop of Canterbury, Longley, at the time was extremely doubtful, as were most of the clergy of the Church, but they were all at last convinced ; and Lord Davidson, late Archbishop of Canterbury, has written an account of the foundation of the Conference. It was due to this Irish Bishop from a far corner of the world, that the Archbishop of Canterbury presided at the first Conference on the 24-26th September, 1867, at Lambeth.

Soon another conference will be held in London, and lately I met on a Canadian Pacific steamer the able Bishop of Athabaska. He has no servant, but he and his wife do the housework, and there are 80,000 white people in that vast, quickly settling region. The bishops come to the Conference from five continents, and will confer for a month from 7th July. In 1867 only seventy-six attended, but in 1920 there were two hundred and fifty-two. They meet about every ten years, and now they will discuss marriage, sex, race, education, governments and peace and war.

John Travers Lewis was made Archbishop of all Canada, and remained Archbishop of Ontario, but he yielded the Primacy of all Canada to the Bishop of Ruperts Land before he passed away, yet remained Primate of Canada to the end. He was big and deep and broadminded. The world does not fully realise how great the debt is to this Irish clergyman who did not die until 1901.

The Bishop of Nova Scotia, who helped to make him

Metropolitan of Canada, was to have attended the coming Conference of Lambeth and to have written this Preface, but because of illness he cannot come, and the duty falls upon me.

I know Kingston, the centre of his diocese, where his Cathedral was and is. I know Ottawa, the capital of the great Dominion where he lived for many years. I know something of the sorrows of his life, the loss of his son by drowning, his first wife's death—she was the daughter of Hon. Henry Sherwood of Toronto—and the patient struggle he had when the Bishop of Huron challenged Trinity College, Toronto, on its leanings towards Rome. No one ever went to the Church of Rome through the teaching of Trinity, Toronto. She is now incorporated with Toronto University, and her record, as Archbishop Travers Lewis knew, has more than justified her existence. She has produced many notable men. We all recognise the spiritual legislature of the Church which meets at Lambeth this year, and to the wide vision of this boy is due this world-wide Assembly.

In the authoress of this book he had a powerful helpmate. She knows the profound and beautiful nature that gave the great Dominion the best of his life. He sleeps his last sleep in the churchyard of Hawkhurst, Kent. There should be erected in the hearts of the people of the Church of England a monument to him, who against great doubt founded this Conference now playing a vast and beneficial service to the future of the Episcopal Church throughout the world. Acute of intellect, modest of mind, spiritually

patriotic, temperate, yet strenuous, gentle, yet strong  
—we owe him endless gratitude for his eloquence, his  
quiet power and his enduring faith.

GILBERT PARKER.

2 *Whitehall Court*,  
S.W.

## PREFATORY NOTE

IT is an honour and a pleasure to obey the request of Mrs. Lewis to write a few words for the book she is about to publish, giving to the world the life of her late husband, the Archbishop of Ontario.

A man of profound scholarship, endowed with talents above the ordinary, and possessed of a warm heart and genial disposition, Archbishop Lewis was held in high esteem by all who knew him. As his Chaplain I saw probably more of him than others, and I learned to regard him as a capable adviser, a wise administrator and a valued friend.

In the many difficulties which constantly occurred in a Diocese so large and varied as that of which he was Bishop, he had a marvellous faculty of reaching a satisfactory settlement with the fewest words and least friction. His decisions were readily accepted and acknowledged as best. His natural humour saved many a situation and softened many a dispute. The Diocese of Ontario was his making, and the evidence of his strong rule is still present. Much of its constitution was his work, and the soundness of it has been proved by the fact that it has more or less entered into the life of other Dioceses of Canada.

It was a fitting recognition of what he had done for the Church in Canada when, as the first Archbishop

in any of the Colonies or Dominions, he became the first Primate of all Canada. He will never be forgotten. His handsome and commanding presence, his ringing voice, his fearless championship of the Church have been among the foundation-stones of the Church of England in Canada.

I rejoice to know that so capable a writer as Mrs. Lewis is giving us a book which will be of the utmost value in all that deals with the history of the growth of the Church in Canada, with which the name of John Travers Lewis is intimately and inseparably associated.

CLARE L. NOVA SCOTIA,

*Archbishop of Nova Scotia and  
Metropolitan of the Ecclesiastical  
Province of Canada.*



## PREFACE

THE Archbishop of Ontario was related to a branch of the fighting Travers, whose descent may be traced from :

Laurentin Travers de Nateby  
in Comitato de Lancaster  
20th Eduard 1st—A.D. 1292.

A more recent trace is that of Major-General Sir Robert Travers, C.B., K.C.M.G., etc., who resigned in 1823, and was presented by the inhabitants of Cephanolia with an address and a gold sword. He was killed by a fall from his horse in 1834.

A portrait of Lady Travers and her ring were sent as heirlooms to the Archbishop's father to be descended to the John Travers of future generations.

Lord Nelson, almost in his last hour, gave his stick to another member of the family, and another appears to have joined the ill-fated Franklin expedition.

He gave all these to his son, John Travers Lewis, Chancellor of the Diocese of Ontario.

A list of the John Travers came from one family of eight sons.

In addition to the list of twenty-two given in Appendix B, many members of the family have served and are serving their country in the profession of arms. Perhaps no instance can be quoted where one family has produced so many soldiers.





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# The Life of John Travers Lewis

## CHAPTER I

### BIRTH AND BOYHOOD

ON June 20th, 1825, there were great rejoicings at Garry Gloyne Castle, co. Cork, Ireland, in the parish of Blarney, on the birth of a son and heir to the estate, Colonel Travers being childless.\* His wife and the mother of the child were sisters, both beauties of the season, who married almost from the schoolroom, in their teens. The child was carefully nursed, and within three days privately baptised JOHN TRAVERS LEWIS by the rector of Blarney—a place familiar for its stone, which is supposed to make lips that have once touched it for ever eloquent.

Colonel Travers was a man who lived up to his ideas of a hunting squire. He was sole proprietor of large estates, and very hospitably disposed. At that time the estates were of considerable extent and value, and that the heir should be born in the Castle itself, in one part of which his mother was living, was a matter of wide rejoicing, and was commemorated by a ball, which gave great pleasure in the county.

\*To-day two sisters, the Misses Pyne, live in the same "Old Cottage," a property in their family for generations. These ladies have a recollection of seeing the Bishop of Ontario, their nephew, when he visited Ireland after the first Lambeth Conference in 1867.

When the boy was about six years old his uncle bethought him of the usual festivities which were due to a boy, heir to vast estates, and he gave a banquet which was attended by two generals whom he wished specially to welcome, the one having sold out his commission in the Army in order that he might spend the rest of his days near the other, who was a friend of his boyhood.

There were no vacant seats at the table, which was of solid Spanish mahogany and could seat thirty-six. When the repast was over the boy was brought down, placed at the centre of the table, and made to repeat a declaration that he would be faithful and true in all his dealings with those who depended upon him, when he became the owner of the estate. He was applauded by all present, and someone exclaimed: "May I live to come to your funeral." Having finished his part, the boy, half dazed, ran back to his nurse. The company then settled down to their small talk, eulogising the boy and congratulating Colonel Travers.

The two generals sat opposite each other at the table, and after the boy had left began differing on some matter. The contention eventually grew so severe as to excite the attention of Colonel Travers, who called out: "Come, gentlemen, gentlemen. I cannot allow this at my table. Step into the hall, where you will find good pistols, choose your seconds, and out on to the lawn and settle the difference." They rose, followed by the greater part of the company, eager to see who would win. After choosing a place near

Henry II's Tower, the seconds measured the paces and gave the word. Shots were heard, then a heart-searching moan, which those near shuddered to interpret, was followed by a thud, and one of the brave generals, who had met death in many forms, lay prostrate before them, a heavy price to pay for a few thoughtless words previously spoken by the other general, who was only just prevented from turning the pistol on himself. The result can be imagined, a sad ending to what was intended to be a welcome and introduction to the heir of the estates. The body was taken in silence to the Castle, and the day ended in a sorrow for which no words could be found.

The father of John Travers had long felt that the hospitality of the Castle was no fit place for his children, and he was now determined to leave with his family of eight, four girls and four boys, for a home of their own under different auspices, also to carry out his intention of taking Holy Orders. This decision did not meet with the approval of Colonel Travers, but it was carried out, and John Lewis was eventually ordained to the Curacy of St. Anne's, Shandon.

The boys attended the Hamblin and Porter School at Cork. Here the master, in trying to teach the scholars the way to spell different words with the same meaning, would rap the boy's hand with a cane if he made a mistake, and John Travers Lewis in after life always said this had been the means of keeping his memory on the alert.

On October 29th, 1833, when he was going to school, his father drew him on his knee, pressed him lovingly



to him and blessed him, saying, "Never belong to a secret society."

"What is a secret society, Father?"

"I will tell you later," he replied, and blessed the boy again, who then ran off to school.

Later that day his father went to the Workhouse to administer the Holy Communion to a dying woman. The black plague, or famine fever, was very prevalent in Cork at that time. The good man so faithfully carried out his duty to the dying that he himself was stricken before he had scarcely returned to his own home. The boy, John Travers, returning from school for his dinner, saw a very ugly conveyance at the door and wondered what it could be. Scarcely had he arrived, when he was taken into the next room where his father lay in a hastily made coffin, which they were only waiting to close until his son had recognised him.

There stood the boy, upon whose head the father's hands had so lately been pressed in blessing, unconscious of what had happened, and if he ventured a remark, or asked a question, he was hushed into an ominous silence and reminded of his mother, who, for fear of infection, had been taken from the room. The brief ceremony was disposed of in the few words demanded by law: "Dost thou recognise thy father?" Appalled by the dreaded unknown as to what had happened, and not allowed to question, he responded to the strange man who interrogated him: "It is my father." No other witness was required. The moment he had said the words click went the lid on the coffin and it was rushed out of the house.



He was not allowed to follow the sad funeral procession, which made the children speechless, and the boy was warned for his mother's sake not to shed a tear, but to be a man and comfort her. He was somewhat helped by being told that his father had been laid as near to the church as they dare. The boy went and wept by the grave until the grass was wet.

His father passed away without a will; therefore, legally, he could claim one-third of his father's estate, as well as being the sole heir to the estate of Garry Gloyne. He was made a ward in Chancery, a fact which he never questioned. This position roused Colonel Travers' anger, and he warned the boy that if he were ever as foolish as his father, he would never be his heir.

Meanwhile, every possible effort was made by his uncle to undermine the boy's faith in the change of his father's life from the gaieties of the Castle to the more sober life of the Church. The boy realised that there must have been a power behind his father's action. He could not ask his mother about it, and his uncle spoke of his father as a fool, and warned him not to follow in his steps, so he could only ponder the matter in his heart; but the beauty of his father's life and its power, which later illumined for the boy the tragedy of his sudden death, impressed him that there was a mystery in the change from the frivolous life of the Castle to the solemnity of the Church. What was the Power, and where was it to be found?

His uncle arranged that a gold coin should be placed on the boy's plate every morning, so that he

should learn the power of wealth. The boy would play with it until tired, give it away sometimes to his nurse, again distribute it on his way to school, when the recipients would overwhelm him with gratitude. Then he began to save until he had a large amount, when he was determined to visit all the churches in order to find out for himself what had drawn his father to such a changed life.

One morning, when staying at the Castle, he and his uncle were walking through a potato field, when John drew his uncle's attention to the withering of the flower on a potato, usually so striking and abundant. "Look how it withers when touched," he said, going from field to field. "What is the meaning of this?" They were puzzled, and his uncle became alarmed. Something had happened in the night. The Angel of Death had swept over the land, leaving his mark of blight. The potato crop, which was the chief food of the people, was destroyed. There was no daily paper, post, or telegraph in those days to tell how widespread this trouble was; no messenger to send for help and to tell the tale of hunger and want. The boy had to represent his uncle as chairman of a relief fund opened for the distressed, but the starving families could only return the money, saying: "Your Reverence, there is nothing to buy—give us food," a pitiable cry when Death, in its most tragic form, was a daily horror. He felt the impotence of wealth when his father died. Gold could not save him, nor could it stop this ceaseless crying for food. England had nothing to send but money, and there was nothing to buy. America sent ships laden

with corn, which the hunger-stricken people did not understand how to cook, and, to add to the horrors of the situation, it was said more died from famine fever than from the potato failure.

His mother and family put themselves on board the first ship for Canada and sailed for Québec. His uncle, travelling with his usual retinue, left for London. As it was an expedition which entailed a from ten days' to three weeks' journey, his last interview was usually with his lawyers. John Travers Lewis was therefore left standing between the living and the dead, alone with his Maker. His recollections of the terrible scenes would fill volumes. By the mercy of a loving Father he learnt lessons which were to bear fruit in after years.

## CHAPTER II

### EDUCATION AND ORDINATION

As a youth John Travers Lewis was very fond of yachting, and one day he and a cousin who often joined him for a sail went out and were overtaken by a storm. After four days they landed on the coast of Spain, having had nothing to eat but a few raw potatoes. They were brought back in their yacht by some steamer sailing to Cork, and landed at Kinsale, Queenstown. Being Sunday, they found their way to the church in their shipwrecked condition, just as the clergyman was giving out: "The prayers of the congregation are desired for John Travers Lewis and —(naming his cousin)—supposed to be lost at sea, not having been heard of for ten days." They were dumb-stricken, but, though too unpresentable to acknowledge who they were, they knelt in praise for answered prayer.

Another interesting incident occurred when he was taking a holiday in Dublin. He was leisurely walking down a street when he saw a man thrust his hand into a lady's pocket. In a moment he seized him and kept him till the policeman came, then he calmly gave the man up on the charge of having attempted to steal. This case excited the interest of a well-known lawyer named Curran, who, knowing the young man who

had acted so boldly, was determined to oppose him and see the game out. When the case came on, Curran endeavoured to extract information from him by questioning him as to the size of the purse and the depth of the pocket into which the man's hand had disappeared when he seized him. The youth held to the man's "attempt to steal." The lawyer questioned "Had this lady a purse?" "What size was the purse?" "How deep was the pocket?" The reply was: "I don't know the size of the purse, or the depth of the pocket. It covered the hand of this man." He was asked why he tried to prevent the theft, being only an attempt to steal, and he replied that he thought it was right to prevent a crime. In those days stealing was considered a crime, and he had heard of a man being hung for sheep-stealing. Curran afterwards expressed admiration for the way he had acted, but the affair had emptied John Travers' purse and spoilt his holiday.

When he entered Trinity College, Dublin, in order to graduate and take Holy Orders, he was described as being of very studious habits and honourable in conduct, and at the same time good at athletic sports. Nature had done much for him, for he stood six feet one inch, was a fine, spare, muscular youth of graceful movements and delicate features, with a winsome personality, gently born and bred. He was full of spirit, as the following incident shows. He and three of his college friends determined to spend a holiday in Scotland. After a very rough crossing from Dublin, they found themselves at last on terra-firma, after midnight, and upon entering Edinburgh early in the



morning, were so elated that they burst into a hilarious song with a refrain, in which all joined with hearty goodwill.

When the train stopped at Edinburgh, to their surprise they were arrested for breaking the Sabbath Day by singing songs which "gave not God the glory." Despite their protestations as to who they were and why they came, they were lodged in the Tolbooth that night. With sobered indignation they tried to console each other. In the morning they were brought before the magistrate, who, on hearing what the charge against them was, exclaimed: "They are na' but four rollicking Irishmen, let them gang!"—with a look of contempt. It was a very sober beginning to what was intended to be a holiday of great fun.

While at Trinity College he passed through times of doubt, and once, when speaking on the words "Search the Scriptures," said it really meant: "Dig down deep into the mine"—not the surface meaning which was usually given—"IT (THE TRUTH) IS THERE." His power of study was appreciated by the Provost, who reported him to be not only studious, but deeply attached to his family, who were completely separated from him, being in Canada. He easily passed the examinations, and obtained the Primate's first Hebrew prize. He graduated as senior moderator in ethics and logic, obtained his LL.D. degree, and held the distinguished position of gold medallist.

He was ready to be ordained in 1848, and, being called to appear at Cambridge for the service, he decided to have two or three quiet days there before



Student at Trinity College, Dublin.





taking so solemn a step. Luckily, upon arrival he interviewed the Bishop of Chester's Chaplain and showed him his licence, when the Chaplain at once pointed out that a mistake had been made in the Christian name of the Bishop, and he must get it altered before he could be ordained. He therefore rushed off to London—a journey in those days of great difficulty and expense. He sought out the Registrar for it to be altered, and found it was only a matter of three or four letters—"James" for "John." Thankfully receiving it back he was surprised to have to pay two guineas for the new document. He journeyed back to Cambridge with very mixed feelings, wondering if this were really the right path he was taking and, if so, why so many straight things had been made crooked! He remembered, however, the smile which had lingered on the handsome face of his father as he had last seen it, quickening and encouraging him, speaking of triumph.

After the rush of the journey he arrived, very bewildered, at Christchurch College, Cambridge, only just in time to kneel in his place for the Ordination service.

He was then appointed to the curacy of Newtown-Butler, in the county of Fermanagh, where he was very graciously received, the congregation consisting of a few gentry and the usual peasant folk, who seemed instinctively to know when they were dealing with what they call a "genteel gentleman."

The Vicar of Newtown-Butler, finding his curate so active, took the opportunity of taking a much-needed rest. Soon after he left, difficulties of all kinds seemed

to culminate. One was an attack upon him because he had given Christian burial to Billy, a well-known outrageous fellow who was in all kinds of predicaments bordering on naughtiness. Nearly all the congregation rose against him for having treated him as a saint, instead of as a sinner. The Sunday after the funeral he was attacked by strong words and threats, which he received very calmly, saying that he would give an explanation the following Sunday. On that day he spoke of Billy sending for him, feeling he was nearing eternity, and expressing his sorrow. Upon asking Billy what was his hope for forgiveness in the face of eternity, the man, almost voiceless, began to repeat the Creed, and, throwing his arms round him, with failing strength and with the glare of death in his face, came to the words: "and in Jesus Christ His only Son"—after which he sank back lifeless. "How," said Mr. Lewis, "could I refuse what Jesus Christ, His only Son, had said He would accept?"

It was an eventful Sunday, and many could not refrain from tears, expressing their opinion that he had done rightly.

After this experience the curate had won the people, who began to trust him, almost as a father, in the chief events of their lives. In the pulpit of the church at Newtown-Butler there is a brass tablet recording the fact that the Archbishop of Ontario preached his first sermon in that church.

One of the experiences he had while there was to bring the "Wake" at the funerals of the country people on to a more serious footing. Sometimes these

"Wakes" lasted for days, all the relatives meeting not for grief so much as for extolling the attributes of the dead. On one occasion he found them dancing round the coffin, so, in spite of having walked five miles, he went away without holding a service. Later they came in a better frame of mind and entreated him to return.

The following is an extract from a testimonial submitted to the Board of Examiners of the Society for the Propagation of the Gospel in 1849, to whom he had appealed to be sent out as a missionary. The Venerable Archdeacon Russell, of Clogher, wrote: "I examined him for Deacon's Orders, on which occasion his answering evinced no ordinary talents and attainments, such as I had reason to expect from his high collegiate character. As far as I have been able to observe, I should say that he possesses sound discretion and aptness to teach, and that his manners are engaging, his health apparently good. I was so prepossessed in his favour by his high attainment and pleasing manners and appearance that I offered him my own curacy when lately vacant, and I trust he will prove a valuable minister of our Church wherever it may please Providence to place him."

Mr. Lewis was advanced to the priesthood by the Bishop of Down on September 23rd, 1849, at Lisburn Cathedral, after which he went to London, presented his credentials to the Society for the Propagation of the Gospel, having appealed to be sent out as a missionary to Canada, his object being to be near

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to his mother and family, whom he had not seen for many years. The investigations proving most satisfactory, he went from London to Liverpool, where the Rev. Hugh McNeill called together a meeting to commend him to God, as the journey to Canada in those days had its dangers.

He sailed in a ship crammed with emigrants. A good many babies were born, whom he baptised, and several deaths occurred. The ship was without any of the softening influences of to-day, not a single light was given during the night, so in whatever misery the passengers were, they remained till daylight. Naturally the arrival at Quebec, after sixty-four days on such a crowded ship, was very welcome. He had taken out with him his only friend, a beautiful Irish terrier, and upon landing and seeing his belongings removed, he was shocked to hear the report of a gun and to see his beautiful terrier lying dead, his eyes turned to his master. There was no time for enquiry, as he had to continue his journey, and the man who had done it had disappeared.

Arriving at Toronto he presented his credentials to the Bishop of that city, his mother being resident in that diocese. After the first preliminary interviews had passed, he asked the Bishop kindly to give him a post near to his mother. No promise was made, but he soon heard of his appointment to West Hawkesbury, the furthest point away from his mother. Here he worked successfully, as well as in all the surrounding districts, sometimes travelling long distances, and once riding seventy miles to visit one person. The



appointment to West Hawkesbury was of a missionary nature. The poverty of the clergy, their utter loneliness, and inability to do better, made a very great impression upon him, which he did not delay in making known at Toronto, where he was frequently in conference with the Bishop. Soon the Bishop made him a member of the Synod, and he thus had an opportunity of revealing many of the hitherto hidden necessities of the scattered and outlying Missions, as well as the imperative needs of the children from an educational point of view. His statements were greatly appreciated in Toronto, and during the four years of his stay at Hawkesbury much was done to mitigate suffering and to help lonely workers who had hitherto been overcome by the sense of need and destitution, and were inclined to look despairingly on the results of their toil. Wherever he visited a permanent hope of better things to come was assured.

During his visits to Toronto, then called "Muddy York," he became acquainted with the best families. When going out in the evening a sedan chair took him as near as possible to his destination, then frequently he had to get out and jump over a pool of running water in order to get to the front door, in spite of which he would always manage to arrive spotlessly *en ordre*.

At this time he became engaged to be married to Annie, one of the daughters of the Hon. Henry Sherwood, who was Lord Lieutenant of Ontario. They were married in Toronto. She left a home of luxury for the lonely, yet interesting, district of Hawkesbury,

and was admirably adapted to be the helpmate of a refined and home-loving man.

When the living of Brockville became vacant in 1854 he was appointed to it. This was one of the most important residential places in the Diocese of Toronto, being within half an hour's reach of Watertown, in the United States, and was one of the nearest points of contact with the Thousand Islands on the Gulf of St. Lawrence, which everyone visited. At Brockville he was privileged to be the first to welcome King Edward VII, then the Prince of Wales, when he paid his first visit to Canada in 1857. Here, at his Rectory, in his leisure time he was able to attend to the early instruction of his children. The lines upon which this was done may be imagined by the remark of one of his little daughters when she saw a glorious sunset: "Papa, come and see the Benedicite," and once, when they were choosing their evening hymn, one of his sons said in quite a masterly tone: "Let's sing the Te Deum."

Another little incident may show what parental authority meant. The eldest little girl, Charlotte, who had been very rude to her mother, in fact was absolutely unmanageable, refusing to obey anyone, was taken by her father up to an empty attic and shut in screaming, crying, and kicking—in vain. He deposited her there and locked the door. The screaming and kicking continued for a long time. Suddenly it ceased, and her father, who was trembling outside for fear the child had had a fit, drew near to the door to relieve his mind. He heard a poor little fluttering

voice, amid sobs, crying out : " Please God, ask Papa to let me out and I will be good." The door was immediately opened, and the sobbing child leapt into her father's arms, repeating amid her sobs : " I will be good, I will be good."

He was always an early riser, and in later years the first to ask his hostess to be allowed to retire. His early-morning visit was to the garden, and the children looked for papa to bring in the vegetables and mamma the flowers.

He often found time to write to several of the leading American journals upon different subjects, and some of the pamphlets are still extant. At first he wrote anonymously, but when his identity was discovered he was the subject of criticism.

During his evenings at home he enjoyed a game of chess, having partly learnt this with the Provost of Trinity College, who was said to be one of the best-known chess players of that day. At Brockville he found one or two canny Scots who were delighted to enjoy this luxury with him for a spare half-hour.

In the autumn of 1854 the first Synod of Toronto was held, at which, as Rector of Brockville, he was present, and the division of the Diocese of Toronto was then first mooted. The discussions continued at each Synod concerning the advisability of certain districts being included. The Bishop of Toronto had only just given a portion of his diocese to Huron, called after that Lake.

In 1855 he received the degree of LL.D. from his

University, and soon after proceeded to the degrees of B.D. and D.D.

At the Synod of 1856 very encouraging reports were given from the West (Huron) regarding the raising of funds for the endowment of a new See ; but those from the East were not so favourable. There seemed to be a hesitancy to subscribe until it should be made quite clear that the clergy and laity were to be allowed to choose their own bishop. The necessary endowment was not made up until the year 1861. In the meantime Dr. Lewis had taken a good position in the Synod of Toronto. He was a member of the Executive Committee, and among the delegates elected to the first Provincial Synod. His reasoning powers were appreciated in advising patience and not arriving at any hasty conclusions as to the limits, or otherwise, of a new venture. Naturally the great difficulty of forming a new diocese was the money to support it. The efficient administration of the present was the surest method to pave the way for the future.

✓ On May 28th, 1861, the following notice was issued by the order of the Bishop of Toronto :

Diocesan Synod, Toronto—Official Notice—The clergy and lay delegates of parishes and missions within the boundaries of the proposed new Eastern Diocese are hereby notified that the Lord Bishop of the Diocese of Toronto requires their attendance at St. George's Church, in the city of Kingston, on Wednesday, the 12th day of June next, at the hour of eleven o'clock in the forenoon, for the purpose of selecting one godly and well-learned



man to be Bishop of said new Eastern Diocese, and also of proceeding to the consideration of such other business as may be submitted. ✓

By order of the Bishop.

Stephen Lett, *Clerical Secretary.*

James Bovell, *Lay Secretary.*

At the appointed time the Synod assembled, all the clergy of the proposed Diocese, save one, being present (fifty-four), and a full attendance of lay delegates, together with many others, both clergy and laity, attracted by the solemn interests of the pending election.

For several months it had been well known throughout the Province that either the Venerable Archdeacon Bethune, or the Rev. Dr. Lewis, Rector of Brockville, would be elected Bishop. With respect to their Churchmanship there was little choice. Both were sound Churchmen, equally zealous, earnest-minded, and faithful in their sacred vocation. The Archdeacon, upwards of sixty years of age, from his very long and faithful services to the Church in Canada was the choice of the older clergy, and the few Low Churchmen in the proposed diocese also supported him as the "lesser of two evils."

On the other hand, Dr. Lewis, a high honour man of Trinity College, Dublin, and still under forty, was very popular with the younger clergy, a great many of whom were Irish. He was a man of much eloquence and readiness in debate.

The general impression was that there would be a majority of the lay delegates for Dr. Lewis, and that

the clergy would be nearly divided. After the administration of the Holy Communion, the Synod was constituted by the Bishop of Toronto, and the certificates of delegates examined. Then arose a question upon which indirectly the whole election depended. There were present two clergymen, one a chaplain in the penitentiary, and the other to the troops in the fort, and also three deacons, all supporters of Dr. Lewis. Some of Dr. Bethune's friends objected to these gentlemen voting; the first two because they were not strictly connected with the diocese, the latter because they were only in deacon's orders.

The Bishop of Toronto, with that strict impartiality which marked his conduct throughout, left the decision on the questions involved to the clergy themselves, and by a large majority it was decided that those gentlemen were entitled to vote. The Synod then adjourned to the following day.

During the evening Dr. Bethune wrote to his friends requesting them to withdraw his name, and on the following day the greater part of his supporters remained absent during the time of the election, and those who were present did not vote. The vote was taken by ballot, and on examination it was found that Dr. Lewis had received thirty-one clerical votes and forty-one lay delegate votes. The result being announced, the Bishop-elect, Dr. Lewis, was led from his seat by the Chancellor of the Diocese, the Hon. J. H. Cameron, and formally introduced to the Bishop of Toronto, by whom he was warmly congratulated on his election. He received also the hearty congratula-

tions of the members of the Synod, lay and clerical. Many of those who did not vote for him expressed their determination to co-operate with him, and assist him so far as lay in their power.

Dr. Lewis then briefly, but eloquently, thanked the Synod for the high honour conferred upon him, expressed his sense of the many and solemn responsibilities of the holy office to which he had been chosen, and hoped that by God's grace he would be enabled faithfully to discharge them.

There was some discussion as to the name to be given to the new Diocese, which embraced all Upper Canada east of the River Trent. The matter was finally left to the Bishop of Toronto, who expressed a preference for the name Ontario. The Bishop's seat was to be in the city of Kingston, then the capital of Canada. ✓

## CHAPTER III

### CONSECRATED FIRST BISHOP OF ONTARIO

SURELY in the election of John Travers Lewis to the newly formed Diocese the man and the hour had, in the providence of God, met. There was, however, a delay in the reception of the Queen's Mandate giving him and his successors the status of Lord Bishop of Ontario. This delay, which was so little understood in a small city, choked the enthusiasm of the people, who desired a speedy consecration, and it gave room for any scandalmongers of the day to suppose that some defect must have been found in their choice.

The following letter from the Duke of Newcastle was, however, eventually received :

“ Downing Street,

“ 20th August, 1861.

“ SIR,

“ I have received your despatch, No. 46, of the 25th June, 1861, forwarding a copy of a letter from the Bishop of Toronto, and requesting that, in conformity with the desire expressed by his Lordship, Letters Patent should issue, appointing the Reverend J. Travers Lewis, LL.D., as first Bishop of the proposed Eastern See of Ontario.



St. George's Cathedral, Kingston, Ontario.





" I have to inform you that the necessary measures will be taken for giving effect to the wishes of the Synod in this respect : but I think it right at the same time to acquaint you that it will be impossible, in the short time allowed since the receipt of your despatch, to complete the necessary instruments and transmit them to the Colony by the date which you have assigned as that of the meeting of the Synod in September next.

" I have, etc.,  
(Signed) " NEWCASTLE.

" Governor,

" The Rt. Hon. Sir E. Heard, Bt., K.C.B., etc."

This communication was followed early in the next year by the Letters Patent, dated February 18th, 1862, which cost £500. This indebtedness was quite unexpected, and so alarming that representation was made that it formed one-half of the Bishop's stipend, who had already been nearly nine months halting, being neither Rector of Brockville nor Bishop of Ontario, and was eventually deleted. The joy amongst the people was great, as this was the first consecration in Canada, the Bishops having hitherto been chosen in England and consecrated before they sailed.

This solemn service was held on 25th March, 1862, at the Cathedral Church of S. George, Kingston, Ontario, by the Most Reverend Francis Fulford, D.D., Lord Bishop of Montreal and Metropolitan of Canada, assisted by their Lordships, the Bishops of Quebec, Toronto, Huron, and Michigan.



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This was the first episcopal consecration held in Canada, and the Church had thus attained to a new era in her history. Bishop Lewis was only then in his thirty-sixth year, but his scholarship, executive, and speaking ability marked him as one well chosen for the position.

✓ The first meeting of the Synod of the new Diocese was held on the 9th and two following days of April, 1862, at Kingston. The Bishop called the Synod together thus early after his consecration in order that an Act of Incorporation might be obtained from the Provincial Legislature during that session.

0. The proceedings commenced with morning prayer, sermon and communion in the Cathedral, the Rev. Dr. Lauder, the Bishop's secretary, being the preacher. In the course of the sermon he reminded his audience that "in sixty years the Church's progress in that colony had been from having one bishop and four clergy to their present status of five bishops and more than 300 clergymen."

✓ The Synod met by appointment at 2 p.m., and was opened by the Bishop with prayer. The routine business of adopting a constitution and other necessary preliminary arrangements to put the Synod into working order having been gone through, the Bishop proceeded to read the first portion of his address, which brought before Churchmen the real and true method of combination and association for the good of the Church. It suggested the genuine Church principle on which conjoint efforts ought to be made for carrying out their work. Since 1842 there had been

in those Canadian dioceses "Incorporated Church Societies." They were incorporated for the purpose of their being enabled to hold property in the colony. The condition of membership, and, of course, of having any power in administration, was of a pecuniary character. It was not necessary that a member should also be a member of the Church. Anyone, by subscribing five dollars—(a guinea)—a year, was eligible to become a member of the Church Society.

The Bishop took a different view of this matter from that which had hitherto been acted upon. He suggested making the Synod the only Church Society; and that there should be no legal difficulty in the way he proposed that the Synod itself should be incorporated and thus become the legislative, and also the administrative, body for all Church requirements in the diocese.

The following particulars were strongly urged as reasons why they should have no Church Society, but that the Synod itself should be incorporated :

1. Simplicity in the working, and saving in expenses, would be effected; the one organisation being sufficient.
2. The Synod must be incorporated to be able to manage the funds of the Church.
3. The missionary efforts of the Church would not be left to any voluntary association, but would emanate from the Church itself.
4. The interests at stake were too great to be entrusted to any body of men not necessarily communicants.

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5. Church Societies hitherto had not been successful.
6. All excuses for withholding aid from a Mission Board constituted by Synod, on the score of centralisation, would be avoided, as all parishes would be equally represented in the Synod.

Notice of motion was then given by the Rev. Dr. Patton that an act of Incorporation of the Synod be applied to the Legislature.

This motion was subsequently acted upon, and a petition and draft of a Bill agreed to.

The Diocese thus gained a position such as rarely, if ever, had been enjoyed by any branch of the Church.

It had free and uncontrolled Synodical action, both in regard to discipline and order, and also in the management of all the funds available, or that should hereafter be obtained, and the recently formed diocese, with the youngest bishop at its head, thus threw off the trammels of Church Society rules and tests, and boldly stood forward to assert the sufficiency of the Church's own organisation for all Church purposes. Every baptised person was to become eligible to take part in the management of all Church matters, as every communicant—but only such—was eligible to become a member of the Synod.

The motion was carried by a large majority.

Another subject of great importance which was introduced was the difficulties that had arisen about the theological teaching of the Provost of Trinity College, Toronto. Everyone was aware that the Bishop of Huron had publicly condemned the teaching as having a Romeward tendency. The new Bishop of

Ontario traced the origin of these differences to the old contest between Calvinism and Arianism, and completely exculpated the Provost's teaching from all unsoundness, in so far as it had been assailed by the Bishop of Huron. He asserted, on his own knowledge, that the latter Bishop, in the College Council, had clearly stated it as his decision on the subject, "that the Provost's teaching was not opposed to the doctrines of the Book of Common Prayer, but that there were yet in it tendencies to very grave errors." Of course, the logical inference from such an assertion was that the doctrines of the aforesaid book had "tendencies to very grave errors." This of itself was sufficient to satisfy any rational mind that the Provost had been most unjustly accused of unsound teaching. The Synod came to this conclusion by a vote 28 to 5 of the clergy, and of the laity present of 12 to 5, and therefore by this large majority voted that Trinity College had the confidence of the diocese.

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*Armin*

## CHAPTER IV

### FIRST JOURNEY TO LONDON AS BISHOP

As soon as the Synod was over the Bishop went to England to present himself and his credentials to His Grace the Archbishop of Canterbury and to the Bishop of London, both of whom received him cordially and invited him to dinner to meet other bishops. On the first of these occasions he was somewhat perturbed at finding himself the only bishop with a black coat, all the others wearing purple. He apologised for his ignorance, and, on making enquiries, found that a purple coat of the right order would cost £10.

The following are extracts from the Bishop's letters to his wife at this time :

“ LONDON, May 26th, 1862. Since I wrote last I have been working hard. I pleaded the cause of the Diocese before the Propagation Society. I found that January is the time for making application, so that I had great difficulty in getting a vote. However, I accomplished it and I was voted for Mission £500 sterling for 3 years. To-day I was before the Society for Promoting Christian Knowledge, and they voted me £200 sterling for 3 years. I hope to increase these votes largely next year.



"I am writing this at midnight, having just returned from an 'At Home' at London House, the town residence of the Bishop of London. On Thursday, Ascension Day, I preach for the Propagation Society as a substitute for the Bishop of Oxford at Eton Chapel, and in the evening dine with the Archbishop of Canterbury. Don't be afraid that I shall get a taste for high life, as I was delighted to get home from a crowd of lords and ladies to-night, and I think the whole proceedings a great bore. Of course, if I were neglected I should not like it, but I vow I should never relish the great state I find my position as a bishop brings me into in London."

"LONDON, May 27th, 1862. I am asked to preach some time this month at the great special Services at Westminster Abbey, which is a compliment. I am to spend Trinity Sunday with the Bishop of Oxford at Cuddesdon, and expect to be at Cambridge on the 9th."

"LONDON, June 1st, 1862. I have just come in from preaching for the S.P.G. at Christ Church, Clapham. We had a grand dinner at the Archbishop's, 26 Bishops present. Mr. David has written to me, and I intend paying him a visit soon and preaching in aid of Ontario Missions in the Cathedral of Llandaff, as the Dean has offered me the pulpit. I have had a letter from Dublin, which informs me that I must be there on June 29th to receive an honorary D.D. (July 1st) degree."

“LONDON, June 10th, 1862. I have returned from visiting Mr. David in Glamorganshire. I left London on Friday and got there same evening—preached in Llandaff Cathedral in the morning, and at Cardiff in the evening. I go on Saturday to Cuddesdon to spend a few days with the Bishop of Oxford.”

“LONDON, June 17th, 1862. To-day I dine with Mr. Cargill, a brother-in-law of Mr. Arch. Campbell, of the Bank, Kingston, Canada; to-morrow at Freemason's Tavern with the S.P.G., the next day with the Lord Mayor, and the next (my birthday) with the Bishop of London. On Sunday I preach in St. George's Church, Hanover Square, and in the evening in Clerkenwell Church. On Monday, the 23rd, I go to Lincolnshire and on to Ireland.

“I was very sorry to leave Oxford to-day, as there were assembled at the Bishop's a very select circle—the Duke and Duchess of Marlborough, the Archbishop of York, etc., but I was engaged for some time to Mr. Cargill, and could not disappoint him.”

“LONDON, June 20th, 1862. Perhaps you forget that this is my birthday and that I am getting old. I write merely to say that I wrote you on this day. Last night I dined with the Lord Mayor—200 sat down to a banquet of Oriental magnificence. To-night I dine with the Bishop of London, as he gives an annual State Dinner on this day, which is the anniversary of the Queen's accession, as well as of your husband's birth.”



“DERBY, June 26th, 1862. I write this from the railway station here, where I am waiting for the train to take me to Chester. I sleep there and go on next morning to Holyhead and Dublin. After preaching in St. George's, Hanover Square, on Sunday morning, and at Clerkenwell Parish Church in the evening, I set off next morning for Cambridge, where I spent the day and night seeing the Colleges, and I visited with sharp feelings the Chapel I was ordained in. I went on Tuesday to the Fen District in Lincolnshire, on a visit to the Revd. H. Mackenzie. I preached the Anniversary Sermon for him of his Mission House Movement. The whole Parish was collected afterwards in a large tent, and myself, Patron, and the Commissioner from Australia to the great Exhibition, made speeches. Next day I visited the superbly grand Cathedral of Ely, and in the evening addressed a meeting on behalf of the S.P.G. I am in good hope that the S.P.G. will give my Diocese £700 for 3 years, instead of the original £500, as the Board referred the matter back to the Committee, with instructions to increase the grant. The other Society, S.P.C.K., as I told you, voted me a block sum of £600, but this also is to be disputed and made, I think, most probably £1,000, so that I have not done badly. I wish greatly that I was homeward bound, and shall endeavour to get through my work by the end of August. I have to preach before the University of Dublin on Sunday, and in Cork on the 6th, and must be in London for the 20th to preach in St. James's, Piccadilly, in the morning, and in Westminster Abbey in the evening.”

“ DUBLIN, June 28th, 1862. I crossed over to Chester from Lincolnshire on Thursday and wrote to you from Derby on that day. Yesterday morning I left Chester, arrived here in the evening. To-morrow I preach before the University and get my Degree of A.M. and D.D. on Wednesday. You would scarcely believe the amount of writing I have to do. If I chose I could have a sermon every Sunday for the next six months, and I am beset on all hands by applications to aid the S.P.G. Society.”

“ DUBLIN, July 16th, 1862. I preached in Christ Church, Cork, on Sunday morning in aid of my own Missions and got £28 sterling, and in the evening preached in St. Nicholas for the S.P.G., and have not as yet heard what they got. I leave for London to-morrow to preach there twice next Sunday.”

“ LONDON, July 22nd, 1862. It is a great comfort to me to have the first men and best men in England openly declaring that my epitome of the Centenary is one of the best they ever read. Among others, the Archbishop of Dublin complimented me on it, and I have had a numbers of letters from all parts of England asking me to visit them, and pleading for an introduction on the score of being admirers of my charge. Among the rest the celebrated Dr. Wordsworth, with whom I dined to-day in the Cloisters at Westminster, expressed his admiration. On Sunday evening last I preached in the Abbey, and such a congregation,

I shall never forget it. It was enough to terrify any man, preaching extempore, to look down on such a sea of heads in such a building. The Bishop of Oxford was present, and he and the Dean told me that my voice rang through the whole nave, and not one word was lost on the vast congregation.

"I shall remain here till the 28th, when I go on a visit to Mr. Caswall at Salisbury and to attend a great S.P.G. meeting there. I have engaged 3 clergymen and 3 candidates for Holy Orders to come out to my Diocese, and shall probably get some more. I have had any amount of applications, but I have only selected a few good men."

"TIGHE DEAN RECTORY, near Salisbury, July 30th, 1862. I am at present staying with Dr. Caswall, of whom you may have heard as having lived once in Brockville. Yesterday we visited Stonehenge, and to-morrow there is to be a great service in Salisbury Cathedral for the S.P.G., after which I return to London. The distress prevailing in the North of England is dreadful, so much so that all the friends I have written to tell me that it would be quite useless my visiting it for the purpose of getting aid for my Diocese, so I have made up my mind to let the matter rest for a future opportunity, and have secured my passage to Boston in the *Asia*, which leaves Liverpool, August 23rd. The only sermon I have preached for Ontario Missions lately was in St. James's, Piccadilly, on the 20th, and about £27 was sent in to me in consequence, as we had no collection."

On his return to Canada in the autumn of 1862, the Bishop went to Kingston in order to give an account of the work he had done in England.

At the end of this year and during January 1863 a dispute occurred in Kingston as to the appointment of Archdeacon Lauder to the Rectory of S. George's, the church selected by the Bishop as the Cathedral Church of the diocese. The Synod of Ontario, like those of Huron and Toronto, conferred the patronage of the Rectories upon the Bishop. Acting under this authority he appointed the Archdeacon, who was a clergyman of many years' standing in the diocese. Immediately an outcry was raised in Kingston, and it was openly stated that the appointment was the promised reward to the Archdeacon for his services in promoting the election of Dr. Lewis to the new See. Indignation meetings were held, and various methods employed to intimidate the Bishop, but without the slightest success. His lordship indignantly repudiated the insinuations that he was guilty of simony, showing also that one of the two Archdeacons he had appointed was a clergyman who had strongly opposed his election to the See.

Under the impression that the Bishop would accept Dr. Lauder's resignation, which had been placed in his hands, the malcontents withdrew all the charges and insinuations; but by this time they had become such a general topic of conversation throughout the Province, and were so often reiterated in the dissenting journals, notwithstanding the withdrawal of them by their originators, that Dr. Lauder requested permission to



withdraw his resignation, and the Bishop entirely coincided with his views in doing so. Possibly some of the opponents were influenced by their antagonism to Trinity College, of which institution both Bishop and Archdeacon were zealous supporters.

The two following letters, written at this time by Dr. Lauder to the Bishop's Chaplain, may be of interest :

" BROCKVILLE, Dec. 6th, 1862. I am much obliged for your sympathy at this trying time. Myself and the Bishop have been cruelly dealt with, but there is a good Providence watching over it, who will bring all right. The conduct of some of the St. George's men has been outrageous in the extreme, but I leave all in the hands of God. I did not seek the position. I find myself by the ordainings of Providence in it, and I think He will sustain me. My trust is in Him. I was willing to resign on the ground of unpopularity, but now they have so aspersed me that I intend to hold to it. All good men will condemn their violent conduct. Thanking you again for your kind sympathy."

" BROCKVILLE, Jan. 19th, 1863. I came down here last week and went up to Renfrew to attend the trials about the votes, and regained all but one, which Baker's evidence was required to carry, but he, being sick, was unable to attend, and we lost it, but the Judge has given us a new trial, when we hope to carry it with Baker's evidence. They are still blowing away at Kingston and annoying the poor Bishop. The parishes

should support him; several have addressed him. Could you not get up an address to him of sympathy? Have no meeting, but get a good address well signed and state the numbers. I suppose you saw in last week's *Churchman* the address to me from here and the allusion to the Bishop. The Bishop deserves our sympathy. Cartwright and Co. are a horrid set. Pray for the peace of Jerusalem."

In June, 1863, the subject of the kind of teaching given at Trinity College came up, and the following letter, written by the Bishop of Montreal to Bishop Lewis, is of interest :

" Montreal,

" 22nd June, 1863.

" MY LORD BISHOP,

" I have looked carefully through the documents your Lordship forwarded to me, whilst I was in England, together with the resolution of the Corporation respecting the controversy on the subject of Trinity College.

" I was asked to examine them, and declare whether I considered the doctrines inculcated therein by the Provost 'were unsound or unscriptural, contrary to the teaching of the Church of England, or dangerous in their tendency, or leading to the Church of Rome.'

" Under the circumstances of the reference, and having myself no jurisdiction or authority whatever in the Corporation, I can only here give expression to my own individual opinion; which I now proceed to do, as best I may be able, and with an earnest desire

to promote the cause of truth, and do what is just and right.

“ I would, however, at the outset, remark that my enquiry has necessarily been a limited one ; for only some particulars of the Provost’s Theological teaching, which are either objected to by the Bishop of Huron or vindicated by the Provost in the pamphlets forwarded to me, have now been brought under my consideration. It will be needful to bear this in mind, for otherwise it might appear that the points submitted to me occupy a far larger portion of the Provost’s teaching than they actually do, which would be unfair alike to him and to the College. This is very strongly and properly urged by the Provost himself, at the close of his first letter to your Lordship : ‘ In conclusion (he says) I wish to observe that the present controversy is very likely to convey, to the public in general, the impression that, if false doctrine has not been taught in the College, yet at least undue prominence and exaggerated importance have been given to matters of very secondary moment. Your Lordship is well aware that it is not my teaching, but the Bishop of Huron’s strictures upon it, which have given this prominence and importance to the matter in question. I do not say this by way of complaint, but simply in self-defence, and for the purpose of abating a not unreasonable prejudice. The objections are, for the most part, on a few short and scattered clauses, not one of which I am prepared to retract, but which I should be very sorry to have made the principal, or even prominent, topics of my teaching.’



“The means, again, with which I am furnished for discovering what is the Provost’s teaching respecting any of the points in question, are to some extent insufficient and unsatisfactory. They consist of objections made by the Bishop of Huron, and of the reply of the Provost, which latter, it is evident, must take the form of explanation, or exception, or vindication, rather than of direct statement. In saying this it is not intended to convey the impression that any attempt has been made by the Provost to conceal his opinions or teaching, on the contrary there is manifestly every endeavour and desire to be open, clear, and straightforward. But when Theological questions are treated in the shape of objections and rejoinders—and especially, as in the present case, if these questions are but portions of far larger subjects, obscurity and imperfection, or exaggeration of statement, in a greater or less degree, will often occur.

“In the first place then, I find that several of the points in the Provost’s teaching to which strong objection has been taken have reference to matters about which the Church is entirely silent. They are in fact private opinions, respecting which differences may exist without any blame attaching to anyone. They certainly must never be made ‘the principal or prominent topics’ of the Professors’ teaching. If they *are* entertained, it should be with moderation, and, when mentioned, treated with discretion. Thus the Provost is charged with undue exaltation of the Virgin, in consequence of his teaching respecting Miriam, as being a type of Mary: and, again, of

‘leading young men in Rome-ward direction’ because he taught ‘the probable Intercession of Saints.’ These both are undoubtedly mere private opinions. But to shew that he was on his guard against any such evil consequences as those with which he is charged, he appeals, respecting the Virgin Mary, ‘most confidently to the theological students generally, in proof of the assertion, that he has ever strongly condemned those grievous errors of the Church of Rome, which assign to the Blessed Virgin any other place in the economy of human redemption than that of a humble, yet most honoured, instrument in the hand of Him who made her thus instrumental by causing her to be the Mother of our Lord.’ And in regard to the Intercession of Saints, the Provost says he ‘must speak of it as a *probable opinion*; that when speaking of the error of the Invocation of Saints, he must necessarily refer to the ‘Intercession of the departed on our behalf.’ He thinks that this is necessary because the correct and secure line of defence is to admit such probability, and then shew that this does in no way tend to justify, or even to palliate, the erroneous practice (of Invocation) against which all English Churchmen contend.

“So again with respect to ‘the participation in the glorified Humanity of our Lord, by means of the Lord’s Supper.’ This doctrine, no doubt, has been held and taught by some great Divines, as is well-known to every theologian. When held modestly, and spoken of with that reverential carefulness of thought and expression which an attempt to explain so great a

mystery demands, it deserves to be regarded with respect. But it should be remembered that it is a doctrine which belongs, not to Theology, in the strict sense of the word, but to Theological Philosophy, if we may so term it: and ought never to be pressed with positiveness, nor set up as a standard of orthodoxy. As to what our Church does teach on this subject there ought to be no doubt. She affirms that the Union betwixt Christ and His Church is so real, so intimate, so perfect, that 'we dwell in Christ, and Christ in us, we are one with Christ and Christ with us.' And this union, the sole source of spiritual life, she believes is with one Christ who is ever perfect God and perfect Man. But whether that union is, in any special way, with our Lord's Glorified Humanity, and not His Divinity, she has never taken upon herself to determine. Here, as in so many other instances, she has been satisfied with declaring the fact itself, so marvellous, so blessed, without making any attempt to explain it: a fact to be accepted with faith and adoration and love, to our eternal benefit, rather than made matter of speculation. In like manner nothing can be more unfaltering and clear than the testimony of the Church of England, as to the Sacrament of the Body and Blood of Christ, being the appointed visible means for maintaining this union between the Saviour and His faithful people. But 'how these things are,' she does not expressly define. The subject is one certainly requiring very careful mental training, or some peculiar aptitude for its right apprehension, even if it be thought desirable to refer to it, as a subject for

devout reflection and study, when the mind shall have become matured by time and discipline. Whether we may agree with the Provost or not in any such opinions, respecting which the Church is silent, yet I do not feel that we have any right to condemn them, though I should in the very strongest manner disapprove if they, or others of a similar class, were made to assume 'prominence or importance' in a Professor's teaching; of which, however, I have no evidence before me, and the Provost himself expressly denies that they have ever been permitted to assume any such character.

"There is one passage, under the head of 'Priestly Absolution,' respecting which I should have wished for further explanation. The Provost speaks of 'the pardon accorded on private confession to God, as contingent and provisional, though sufficient for our immediate necessity, while its more full and formal conveyance is reserved to follow on that confession, which is made, when we assemble and meet together, as members of a divinely constituted organisation, to receive the gifts and to avail ourselves of the ministries which pertain to the Body of Christ.'

"Now it is no doubt to be presumed, in the case of all truly penitent sinners, who may have confessed their sins unto God in private, whatever fulness of mercy may then have been bestowed upon them, that they will, at the earliest opportunity, seek also to make confession to God in the public services of the Church; and the neglect of such act of solemn and prescribed worship would go far to prove that their previous sense of sin, and its acknowledgment, had



been in themselves imperfect, and therefore wanting in their complete results to them. But certainly the Church has never attempted to explain exactly the nature of the blessing which is annexed to public confession, or nicely to adjust its relation to that pardon which God may be pleased at the time to bestow upon all true penitent sinners, whenever, or wherever, they turn to Him. Great care seems to have been taken by such Divines as the authors of the Homilies and the Ecclesiastical Polity to guard against the doctrine that by words of Absolution 'all things else are perfected to the taking away of sin.'

"I have only further to remark that I believe there is no suspicion that any one of the students who have now during twelve years been subjected to the Provost's teaching, has left the Communion of the Church of England to join the Church of Rome ; and as far as I can judge of the general tenor of his teaching from the tone and spirit of the documents before me, whatever difference of opinion I may entertain on some points, respecting which a liberty is allowable to all, I should not believe it to be such as would be likely to lead to any such result.

"Believe me, my Lord Bishop,

"Yours very faithfully and sincerely,  
(Signed) F. MONTREAL."

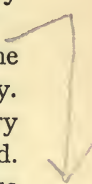
At this time the Bishop's children saw very little of their father, for he often left home early and always returned late and tired. They wondered what they could do to help him. Two of his little daughters

proposed keeping hens, so that "Papa might have a real fresh egg every morning," and this egg was always to be the first laid in the nests. One morning two eggs were found, and after much discussion both were boiled, in the hope that Papa would eat both, as both had been laid for him. One of the boys remarked that Papa couldn't eat two eggs. "Why can't he?" replied his sister. "Because he has no vocation," remarked the boy. The Bishop, who had previously left the table to see to some urgent matter, returned during this discussion, and one of the little girls eagerly asked, "Papa, why can't you eat two eggs?" He replied: "Because one is sufficient."

Often during his visits at different houses, after refusing the many made dishes for breakfast, the Bishop would ask his hostess if he might have a boiled egg, to which she would reply: "Sure, and your lordship wouldn't think of a boiled egg."

His different hostesses often twitted him with looking admiringly at the delicacies on the table and then resolving what he could do without, choosing just the plainest fare. A lady in the United States once remarked: "He ain't worth entertaining." Both in the United States and Canada, very sweet and savoury dishes were often thought to be a necessity.

As to his diocese, a herculean task lay before the Bishop of Ontario. The country was growing rapidly. The diocese, though new, was in point of territory immense, and was almost entirely a missionary field. The Bishop moved cautiously, though very anxious to build up the Church. One of his proposals was





that weekly, instead of monthly, celebrations of the Holy Communion should be held. This suggestion was not received with approbation. The people had been accustomed to the monthly celebration ever since the Church was built. A few assented. The Bishop, however, put the matter to them with such earnestness, "it being our Lord's last command," that it was resolved to try the weekly celebrations, and all who voted for them promised to attend. On the first occasion the Church was well filled, chiefly by those who had voted against them, many of those who voted for them being conspicuous by their absence.

The people were very ignorant on episcopal matters, the power of a bishop, or the need of one, and were very strong in their own convictions, in spite of the fact that many of them had never been baptised or confirmed. The idea seemed to be that, having voted for the Bishop, the latter was bound to fall in with their ideas of administration. When they realised that the Bishop was determined to continue on his own lines, they reduced the pew rents at the Cathedral to one shilling a pew, in order to make it impossible to pay the clergy. The Bishop met this difficulty by preaching himself, when the Cathedral was crowded and the collection far exceeded the pew rents. The Bishop had always been against pew rents, and had written in favour of free and open churches, especially cathedrals.

A meeting was held in the City Hall, and he was warned not to walk to it for fear of his being thrown over the cliffs. All threats of bodily injury had no

effect on a man of his intrepid courage, with a physique that even his enemies had to admire, and he walked alone over the cliffs that night to the meeting. When he got there he found the hall crowded, several of those present being his best friends and supporters. After listening to all the prejudices against him, the Bishop replied in a voice trained to command—calm and penetrating—that in his position, which had been legally confirmed by the Church in England and by Her Majesty's Government, he could only rule on the lines which his conscience dictated. Amid the uproar that followed a voice rang out clear from one of his friends, saying that any dissentients would be turned out, and all the Bishop's supporters rose and stood by him. It was an evening to be remembered, and the result was lasting.

In 1864, the Bishop was able to announce to his Synod that the clergy had increased from fifty-one to seventy-three and, he added, "it would have been possible to have added largely to this number if I had seen my way clear to the decent maintenance of additional labourers; but it seemed to me better policy to increase our missionaries only in the ratio of our ability to support them, rather than run the risk of encountering afterwards all the disheartening effect of a reaction and a diminution in the number of the clergy, who would inevitably have been forced to leave the diocese."

The Bishop began to realise how little Church of England people had been taught to take their part in the burden of its financial needs. They could not

be true members of a Church and stand aside. From time to time he urged the necessity of liberality on the part of the members of the Church as the only sure method of securing progress. He urged the formation of a Sustentation Fund and a Widows' and Orphans' Fund, and was able to state to his Synod in 1865 that nearly 12,000 dollars had been subscribed towards the 20,000 dollars that he was anxious to raise for a Mission Fund, or a Sustentation Fund for the diocese. The S.P.G. had promised 5,000 dollars, provided 20,000 dollars should be raised within the diocese. It was not, however, until 1870 apparently, that this fund reached 21,000 dollars.

The Bishop was always very happy in his Confirmation services, and was one of the first to confirm individually, with both hands, that each candidate realised the power of a personal touch. His able addresses contributed much to recommend the Church in every parish that he visited, for her distinctive doctrines were always forcibly dwelt upon. No one could fail to grasp the meaning of Confirmation after listening to him. In calm, dignified language, without notes of any kind to rely upon, he would place before his hearers a train of scholarly, yet simple, reasoning that would defy refutation. He did much to show the importance of the Holy Communion, the reception of which, he always insisted, was the bounden duty of every member of the Church. This was at a time when quarterly, or, at the most, monthly celebrations were largely the practice, and Bishop Lewis, in words which sometimes seemed startling,

always pointed out the weakness of this practice. His great desire was to make communicants of all the candidates confirmed by him, and therefore he almost invariably himself administered the Holy Communion immediately after the Confirmation service.

It was no infrequent sight on a week-day to see a crowded church, perhaps in some rural district, the people listening earnestly, even wonderingly, to the Bishop, as he pleaded for obedience to the touching command of the Saviour : " This do in remembrance of Me," and to see young people, on whom he had just laid his hands in Confirmation, coming forward and kneeling to receive the Blessed Sacrament for the first time, followed by their relations and friends.

At the Provincial Synod of the Canadian Church, held on September 20th, 1865, after much discussion, it was unanimously agreed, upon the motion of the Bishop of Ontario, to urge upon the Archbishop of Canterbury and the Convocation of his Province that means should be adopted " by which the members of our Anglican Communion in all quarters of the world should have a share in the deliberations for her welfare, and be permitted to have a representation in one General Council of her members gathered from every land."

This Resolution was not allowed to sleep peacefully on the Minutes Book of the Synod, but the Bishop immediately sought to give it effect by gaining from the House of Bishops leave to visit the



Archbishop of Canterbury, which was granted. After proper arrangement had been made for his absence, the Bishop left for England on his sole responsibility.

Archbishop Longley listened very attentively to him, and then said that such a step as he proposed would be without precedent. The Bishop replied: "That may be so, but let Your Grace *make* a precedent." He shook his head and again repeated "entirely without precedent," and there the interview ended. The Bishop, however, called on His Grace again and again, and eventually received a letter in the handwriting of the Archbishop, "thanking him for the honour of his calls and saying that he had seventeen bishops dining with him that night and would be very pleased if the Bishop of Ontario would join the party." Evening prayer would be said at six-thirty. Of course, he went, and, as usual, lost no opportunity of interesting the bishops in the reason for his being in England instead of in Canada, and explained that the Church in the colonies was ripe for such a gathering as that for which he pleaded. There were differences in the Church which needed to be sought out and put right, and he ended by saying: "Your Grace, do we not all belong to the same family? Why should we not meet?"

The Archbishop promised to think the matter well over, and eventually wrote: "The meeting of such a Synod is not by any means foreign to my own feelings. I cannot, however, take any step in so grave a matter without consulting my episcopal brethren in both branches of the united Church of England

and Ireland, as well as those in the different colonies and dependencies of the British Empire."

In May 1866 the Convocation of Canterbury appointed a committee to "consider and report upon" the Canadian address, and the whole subject was fully debated in Convocation in the following spring. Eventually the Lower House conveyed to the Archbishop of Canterbury "a respectful expression of an earnest desire that he would be pleased to issue an invitation to all the bishops in communion with the Church of England to assemble at such time and place, and accompanied by such persons as may be deemed fit, for the purpose of Christian sympathy and mutual counsel on matters affecting the welfare of the Church at home and abroad."

In the Upper House, Archbishop Longley took the utmost pains to "diminish the doubts and difficulties" of some of his brethren, and later His Grace issued an invitation to all the Bishops of the Anglican Communion, then 144 in number, to a meeting at Lambeth. The invitation was accepted by 76 bishops. The first Lambeth Conference was held from September 24th to 26th, 1867. On September 28th, thirty-four bishops attended a closing service in Lambeth Parish Church, when the Holy Communion was celebrated by the Archbishop, and the sermon preached by Bishop Fulford, of Montreal. It had originally been proposed that this service should be held in Westminster Abbey, but Dean Stanley refused to allow the Abbey to be used for it, suggesting a doubt as to what Church the bishops belonged! After correspondence with



the Bishop of Ontario, Dean Stanley gave his consent for the Abbey to be used under certain conditions, which the Conference did not feel able to accept.

On December 10th a further session of the Conference, or such members of it as had remained in England, was held at Lambeth Palace, when eight reports were presented.

The result of this first gathering of Bishops is admirably given by Lord Archbishop Davidson in the volume published by the S.P.C.K., entitled *The Six Lambeth Conferences 1867-1920*.

While in London, the Bishop received a letter from the Bishop of Gloucester and Bristol asking him to meet the Bishop of Grahamstown and himself, who, with the Bishop of Oxford, would then go on to Lord Derby's to state to him their views on the Colonial Bishops' Bill.

At this time the Bishop saw a good deal of the Archbishop of York and several of the bishops, who invited him to visit them, one of them remarking that the influence of his presence was like a breath of fresh air, which was a compliment to Canada. The general lament was that he was not twenty-six years older ! The Bishop of Oxford extracted a promise from him that on his return to Canada he would purchase for him a black stick, with a crutch handle !

## CHAPTER V

### THE FIRST LAMBETH CONFERENCE

WHEN the Bishop of Ontario first put forward his idea of a conference which would include the overseas bishops and especially those of the colonies, he began at the Triennial meeting of the Provincial Synod in Montreal in 1865. It was a surprise, and far from meeting with united approbation. Even Bishop Fulford, then Metropolitan, cast a doubt upon this ardent appeal, saying that Lambeth would not like Canada to take such a lead. But this did not damp the plan that laid so forcibly on his mind.

\*It was, therefore, on Saturday, the 16th of September, 1865, being the fourth day of the third Triennial Meeting of the Provincial Synod, that the Bishop of Ontario moved the following address, which was carried by both Houses, and in the House of Bishops *nemine contradicente* :

*To His Grace Charles Thomas, Archbishop of Canterbury,  
D.D., Primate of all England, and Metropolitan :*

MAY IT PLEASE YOUR GRACE,

We, the Bishops, Clergy and Laity of the Province of Canada, in Triennial Synod assembled,

\* See *Canadian Biography* : " The Best Three Bishops Appointed by the Crown for the Anglican Church of Canada," by Fennings Taylor, 1869.

desire to represent to Your Grace that in consequence of the recent decision of the Judicial Committee of the Privy Council, in the well-known case respecting the Essays and Reviews, and also in the case of the Bishop of Natal and the Bishop of Capetown, the minds of many members of the Church have been unsettled or painfully alarmed, and that doctrines hitherto believed to be Scriptural and undoubtedly held by the members of the Church of England and Ireland, have been adjudicated upon by the Privy Council in such a way as to lead thousands of our brethren to conclude that, according to this decision, it is quite compatible with membership in the Church of England to discredit the historical facts of Holy Scripture and to disbelieve the eternity of future punishment. Moreover, we would express to Your Grace the intense alarm felt by many in Canada lest the tendency of the revival of the active powers of Convocation should leave us governed by Canons different from those in force in England and Ireland, and thus cause us to drift into the status of an independent branch of the Catholic Church, a result which we would at this time most solemnly deplore.

“In order, therefore, to comfort the souls of the faithful and reassure the minds of the wavering members of the Church and to obviate so far as may be the suspicion whereby so many are scandalised, that the Church is a creation of Parliament, we humbly entreat Your Grace, since the assembly of a general Council of the whole Catholic Church is at present impracticable, to convene a National Synod of the Bishops of the

Anglican Church at home and abroad, who, attended by one or more of their Presbyters or Laymen learned in Ecclesiastical law as their advisers, may meet together and under the guidance of the Holy Ghost take such counsel, and adopt such measures, as may be best fitted to provide for the present distress in such Synod presided over by Your Grace.

(Signed) " F. MONTREAL.

" Metropolitan, President.

(Signed) " JAS. BEAVEN, D.D.,

" Prolocutor."

*Quoting from the "Canadian Biography," by Fennings Taylor.*

If we are not mistaken, the Bishop of Ontario at the time of his consecration was the most youthful member of his order in the British Dominions. Besides the grand qualifications of youth and learning, Bishop Lewis is said to be a remorseless logician, deeply read in ecclesiastical law, fertile in resource and full of enthusiasm. Moreover, he is courageous by nature and aggressive from duty, sanguine by temperament and adventurous from necessity. Being a confident as well as a bold man he is thoroughly inclined to face difficulties in the persons of those who make them. Less ardent men would probably have hesitated before committing themselves to a resolution whose success included a gathering in one great National Synod of Bishops, Presbyters and Laymen, the representatives of the Anglican Church, in almost every part of the habitable globe.

Before the Bishop left for the Lambeth Conference, Ottawa had sprung up surprisingly, and was fast becoming the chief city of Canada. Its position on

the beautiful river of Ottawa and the many threads of communication invited attention. In his early days he had known it as Byetown, when it consisted of a blacksmith's forge, a tavern, and several shanties. In later days a beautiful hotel was built where the tavern had been, and the manager often welcomed the Bishop and his friends, recollecting their small kindnesses when they were boys. Several churches with parsonages had been erected, and the place had been so diligently worked during the five years of his episcopate, that the Bishop was able to hold a Confirmation.

At the meeting of the Ontario Synod in 1867 the Bishop reported that during the five years since the Synod first met, 5,500 new communicants had been added to the Church and thirty-one new churches had been built, many of them costly and ecclesiastically correct; also fifteen new parsonages had been provided, in many cases with glebes attached, making a total of thirty-eight parsonages in the diocese.

The stand which the Bishop took relative to Church matters naturally raised some opposition to him on the part of those who differed from him, and who thought he had allied himself too closely with the High Church party.

In *The Guardian* of March 20th, 1867, the following paragraph appeared :

In a former letter, in alluding to a charge of the Bishop of Ontario, I stated that he had " taken stronger ground in favour of an advanced ritualism than any other Anglican



Bishop to my knowledge." I have since received an authenticated copy of his address, and find that the secular papers from which I derived my view, grossly misrepresented what he said. His lordship has not advocated either altar-lights, incense, or gorgeous vestments, though from the newspaper reports it would be inferred that he was in favour of all three.

He says: "There is nothing essentially Romish in a grand ritual. The Oriental Church which, as against Rome, is thoroughly Protestant as ourselves, has a ceremonial which to us would seem excessive. The Lutheran Church has a ritual compared with which our own, as ordinarily seen, seems meagre, and yet no sane person can doubt its Protestant character. The body of Christians called Irvingites rejoices in a gorgeous ritual without at all compromising the Protestantism of its members. The fact seems to be that the common sense of mankind knows that Ritual is one of the most powerful agents for embodying, impressing and perpetuating great principles; and well is this known to be the case by such organisations as the Orange and Masonic and Temperance Societies. I cannot, therefore, indulge in indiscriminate denunciations of ritual which only becomes deserving of censure when it is contrary to law, and when the actors in it become liable to the censure denounced by the 34th Article against him—"Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church."

His Lordship further condemns "the use of services unauthorised in the Prayer Book, and the apparent straining to assimilate the celebration of the Holy Eucharist and that of the Romish Mass."

He thinks there is no danger amongst us of a reaction from the error of laxity in ritual to the error of excess



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in ritual, since there has always been an anxiety on the part of the majority of the clergy to observe decency and order in their ministrations, guided, as far as our circumstances will permit, by a rigid adherence to the laws of the Church.

The Bishop is administering the affairs of his diocese in a very efficient and successful manner.

He is now engaged in establishing a Church Grammar School at the beautiful village of Picton, on the Bay of Quinte, and hopes to have it open for the admission of pupils next spring. A very commodious house and extensive grounds have been secured. The amount of money given in his diocese for the year ending 30th June towards Church objects, he estimates at 100,000 dollars.

In this diocese, a movement is now being made to establish a first-class Church School for girls.

In 1869 he also clearly showed to his Synod that he was not in favour of extreme ritual. "The Session of the last Provincial Synod," he said, in his charge that year, "was rendered memorable by the passing of a resolution which has done much good in allaying alarm, caused by fear lest unlawful or obsolete practices should be introduced into the ceremonial of the Church." The resolution referred to was one disapproving of the elevation of the elements in the celebration of the Holy Communion, the use of incense, mixing of water with the sacramental wine, the use of wafer bread, lights on the Lord's Table, vestments other than surplice, stole and hood.

As early as 1868 a motion was made in Synod in favour of establishing a Bishopric at Ottawa, and a

committee, in the following year, reported a scheme for providing an episcopal income without an endowment; but, this not being adopted, it was moved in the Synod of June 1870 that the Bishop be requested to remove the seat of the See to Ottawa. This was carried by the clergy, but rejected by the laity, and was therefore lost.

Somewhat to the surprise of many, however, the Bishop removed to Ottawa. The Synod was called together in the middle of winter, January 12th, 1871, to consider the question of electing a coadjutor Bishop "to reside in Kingston," which meant that the Bishop had resolved to leave Kingston and remove to Ottawa. This Synod was largely attended, and splendid speeches were made. It was evident that men's minds were deeply stirred on the question. The Synod had already declared against such a step. The Bishop used all his power in favour of it, but in the end it failed. The clergy, by a majority of nine, supported the measure. The laity, by a majority of ten, were against it, and it was lost.

The Bishop, for the time being, had lost the firm hold that he once had upon the Synod. In the regular meeting which followed this somewhat disturbing Synod, viz., in June 1871, the Bishop, though he had taken up his residence in Ottawa, made no allusion to the matter. His address was very brief, and simply referred to the business of the diocese. In it he stated that the average number confirmed in the diocese each year since its formation was 1,033. Funds were in a satisfactory condition, with the

exception of the Widows' and Orphans' Fund, for which the Bishop made an urgent appeal.

Kingston was now without the bodily presence of a Bishop, but the question of a coadjutor was still kept before the diocese, especially as about this time the health of Bishop Lewis began to fail.

St. George's Church, Kingston, remained the Cathedral of the Diocese, but in Ottawa, a chapel-of-ease to Christ Church, the old parish church of the city, was handed over to the Bishop as his church. Here, Sunday after Sunday, assisted by the Rev. H. Pollard as his curate, the Bishop officiated, the building being called the "Bishop's Chapel."

The following letter is interesting, as showing the Bishop's plan when preparing to hold a visitation :

" To the Clergy of the Diocese :

" REVEREND AND DEAR BRETHREN,

" I propose (D.V.) holding a Visitation and Conference of the Clergy of the Diocese, as in former years, on Tuesday, October 28th (SS. Simon and Jude) in the City of Ottawa, at which I request your attendance. The proceedings will begin with a celebration of the Holy Communion in Christ Church at 11 a.m.

" The first meeting of the Conference will be held on the same day, at 3 p.m., in St. John Evangelist Church. At Evensong in Christ Church, at 7 p.m., I shall deliver a charge.

" On succeeding days the following will be the order of proceedings : Holy Communion in the three city

churches at 8 a.m.; Meeting of the Conference in St. John's Church from 10 a.m. to 1 p.m., from 3 p.m. to 5.30 p.m., from 8 p.m. to 10 p.m.

"The following subjects are proposed for discussion :

"I. Future supply of duly qualified candidates for the ministry in the Diocese ; II. Inadequacy of parochial contributions to clerical stipends, causes and remedies ; III. Unsatisfactory position of stipends in proportion to length of efficient service ; IV. Sunday Schools : 1. Organisation, 2. Teachers ; V. Women's work in the Church ; VI. Young Men's work and associations in the Church ; VII. Parochial difficulties, what they are and how to meet them ; VIII. Deepening Spiritual life, specially in connection with Retreats, Missions, etc. ; IX. Diocesan and Parochial statistics : benefit—neglect—remedy ; X. Church literature of the Dominion ; XI. Division of Diocese ; XII. Minor Orders in the Church, are they expedient ?

"The clergy are invited to prepare papers on any of the above subjects ; the numbers of the papers being limited to two on each subject, and not to exceed twenty minutes in the delivery. Brethren who purpose favouring the Conference with such papers are requested to communicate their intentions as soon as possible to my Chaplain, Canon Bedford-Jones. Speeches of not more than ten minutes in length will follow the reading of the papers.

"The clergy who are able to be present are requested

to notify the Ven. Archdeacon of Ottawa without delay, in order that provision may be made for their accommodation.

“It is proposed that the clergy shall lunch together each day at 1.30 p.m. The clergy will appear at the Visitation, as well as at the Celebration on the 28th, in surplices and hoods.

“Praying that our meeting may result in spiritual blessings on ourselves and the Church throughout the Diocese, I am, Rev. and dear Brethren, Your faithful Brother in Christ,

“J. T. ONTARIO.”

The difficulty of finding a suitable house in Ottawa may be imagined, as in those early days one with nine bedrooms and a basement dining-room near to the kitchen, only offered a drawing-room eighteen feet square. The Rector of Ottawa—remembering how the Bishop had almost insisted upon parsonages being provided close to the churches he built, so that each of his clergy might realise the comfort of a home and have some relaxation with his family after his day's work—gallantly handed over his rectory to the Bishop.

The presence of the Bishop in Ottawa was imperative at that time, when different heresies were afloat, seeking recognition, and those forging them came better equipped for the fray than a struggling Church which was almost dependent on uncertain gifts. The chief of these heresies was agnosticism, well argued, the promoters of which tried hard to get a footing amongst the most intellectual and ambitious



of the young men, who naturally liked to be associated with the latest ideas.

The Bishop lost no time in dealing with this most important of all heresies, and he held meetings disproving the statements made. Only one defender of agnosticism replied, and he was answered by another lecture from the Bishop. Both lectures were printed and had a wide circulation. They reached England, and upon the Bishop's next visit he lectured to "men only," exposing and disproving the statements made. These lectures are still extant, and show how very thoroughly and clearly the Bishop entered into this matter.

Other subjects he lectured upon were "Religion and Chemistry," "What is Religion?" addressing himself chiefly to young men.



## CHAPTER VI

### WORK IN THE DIOCESE

As Ottawa grew, Kingston remained steady, being difficult of approach from all parts of the diocese owing to the lack of means of transit, and the Bishop was impressed with the need of placing his diocese upon a solid foundation in Ottawa. This elicited some correspondence from the Bishop of Toronto, who wrote as follows :

“ Toronto,

“ Nov. 7th, 1874.

“ MY DEAR BISHOP,

“ A few days ago I had a friendly conference, at their request, with the committee of the proposed new diocese to be set off from this. Amongst the number were a few old and reliable friends, whose opinions I always respect.

“ They have all acquiesced in the acceptance of the County of Wellington ; but there is a general demur to Peel and Cardwell and the four townships in Simcoe ; while in this section the repugnance to being separated from Toronto is intense.

“ Our proposal of boundaries is a very fair one

as respects an equitable division of *work*; but they shew that it would be very inequitable as regards the pecuniary burden it would involve in the support of missions.

“The whole number of parishes in the diocese of Toronto receiving aid from the Mission Fund is now sixty-one.

“Of these there are 18 in the counties of Lincoln, Wetland, Haldimand, Wentworth and Halton (first proposed as the extent of the new diocese); and in Wellington—which they are willing to accept—there are 9. These in all would be 27, against 34 left to the Diocese of Toronto.

“Should Peel, Cardwell, etc., be annexed, it would add 7 of such missions to the new diocese; giving them 34 in all against 27 in the Diocese of Toronto. This would certainly be an unfair distribution of the burden of expense; and the representation of it to our Synod would complicate matters very much. For my own part, to bring the question to an amicable settlement, I should be willing to retain Peel, Cardwell and the 4 Simcoe townships, with the understanding that if Wellington should ever be annexed to counties in Huron, those counties and townships must be adopted by the new diocese formed from mine.

“I felt it would be well to ascertain the mind of the Bishops before bringing the matter before our Synod again; and I address you first as best acquainted with, and interested in, the whole subject, and believing that, if you concur in my view, none of the other Bishops will dissent. This arrangement would not

at all affect our contemplated division on our east, and the annexation of counties from your diocese.

“ Believe me always,

“ Very sincerely yours,

“ A. N. TORONTO.”

“ I am assured by friends who can speak to me confidentially that my retention of Peel, Cardwell, etc., will ensure an election more satisfactory to the whole Church, and particularly to our House, than if they were surrendered to the new diocese.”

In 1874, the number of the clergy having increased to eighty-six, the diocese was divided into two Archdeaconries, that of Kingston and Ottawa, the former embracing the counties of Prince Edward, Hastings, Lennox, Addington Frontenac, Leeds, and Grenville, and the latter comprising the counties of Renfrew, Lanark, Carlton, Russell, Prescott, Glengarry, Stormont, and Dundas. At the same time a Cathedral Chapter was set up, and five canons, and the foundation laid for a new diocese, to consist of the Archdeaconry of Ottawa.

In the spring of 1875, the Bishop wrote to his chaplain :

“ Ottawa,

“ 25th May, 1875.

“ I shall, as you desire, hold my next Ordination at Frenon, but *when* I cannot say—the fact is I am feeling a little alarmed at the state of my health. I have neither pain nor ache, but a growing debility which the hot weather will, I fear, increase.

"Anxiety and the work of the past 14 years, is telling on a nervous system, and I cannot see my way to appointments during the hot months. I should not feel at all alarmed, were it not for fainting fits, a few of which I have had lately."

He went to England this year, and in September wrote again to his chaplain :

"Brighton,

"Sept. 15th, 1875.

"I am at length able to fix a day for my departure from England, which will be (D.V.) October 14th.

"At that time of the year the voyage is generally a long one, so that I cannot reckon on being at home before the end of October. I have fixed on Sunday, November 7th, for the Ordination at Frenton and you will please write to all concerned—all the Deacons especially, who ought to present themselves for the priesthood ; besides Hinston and Poole, I do not know of any candidates for the Diaconate ; but give what publicity you can to my intended Ordination. Also be kind enough to arrange for the Confirmation tour immediately after in Prince Ed. Co. I suppose I need not visit Picton, as I was there last February, but arrange for my visiting the mission of Messrs. Baker, Mockridge and Mulvany. I cannot undertake more than two Confirmations each day and I must be back in Ottawa for Sunday, the 14th November. I fear that I must omit Hastings and Addington, as after the 14th November the roads become very

bad. I should have arranged to leave England sooner, but that there was a desire that I should preach at the Church Congress, October 5th, and the Bishop of Lichfield wished me to be his guest. I thought that I should learn a good deal more in this way of Church sentiment by meeting men of all shades of opinion at the Congress than by any other method."

On October 6th he wrote from the Palace, Lichfield, to his wife :

"I have just received yours of the 23rd, and as I must be off to the Congress in Stoke in a few minutes, I can't do more than write a line to say that we are all well. Bob, Charlotte, Travers and myself are staying in the Palace, which is very pleasant. Bob leaves to-day for Coventry and I have given him letters of introduction, so we shall not meet again in England. Before going to Liverpool, Travers and I are going to spend a day at Alton, Travers with the Earl of Shrewsbury, then a day with Mrs. Mills, then two with Sir I. Malcolm, then I go to London for the wedding, then sail for Canada. It would be a great waste of money and time for me to remain longer in England, though I could enjoy it much on account of the great kindness I received, but I am just as strong in body and mind as I shall, or can ever be, so I hope to be home about the 24th, please God.

"I preached yesterday before the Congress to a congregation of 2,000. You will see my sermon in *The Guardian*, as the Editor asked for it."



In 1877 the Bishop again urged upon his Synod the importance of dividing the diocese. It had become unwieldy, and he could no longer visit every congregation as he had hitherto striven to do, but had to confine himself to only visiting every parish.

On one of his visitations of about 120 days, he slept in over 100 different so-called beds, often consisting of the wooden enclosure found at the stations which was used by people waiting for the train, as there was only one a day, and that sometimes started very early in the morning.

Within the fifteen years previous to 1877 one hundred new churches had been built. The Bishop of Montreal was quite willing to give up a portion of his diocese towards helping to form a new See at Ottawa, and Bishop Lewis expressed the hope that an endowment for the purpose might soon be raised.

On the motion for dividing the diocese, four members of the Synod voted for, and 200 against, it. Neither Ottawa nor Kingston would allow the Bishop to leave them.

The Synod appointed a committee to consider the matter.

In this year the Bishop attended the second Lambeth Conference in England, at which one hundred Bishops of the Anglican Communion assembled from all parts of the world to confer together on matters affecting the welfare of the Church—the size and importance of which was becoming a matter of congratulation.

No Synod of Ontario was held in 1878 as the Bishop was in England.

In 1879 the diocese was divided into eight rural deaneries, five in the Kingston and three in the Ottawa Archdeaconry. These were afterwards increased to eleven, six in Kingston and five in Ottawa. In that year the Bishop confirmed 1,645 people, 1,564 of whom received their first Communion at the time of their Confirmation. In the following year over 1,200 were confirmed.

On April 20th, 1880, the Bishop addressed the following letter to the clergy of his diocese :

“ I venture to remind you that Ascension Day, or the previous Tuesday (Rogation), has been named by the Archbishops and Bishops as a day of General Intercession on behalf of the missionary operations of the Church of England.

“ As members of this great branch of the Holy Catholic Church, it is both a duty and a privilege to unite with our good brethren all over the world in solemn supplication for the Lord's blessing upon the work of enlightening with His Gospel the dark places of the earth, and hastening His Kingdom. Alas ! that so many places, so many millions, in our own British Empire, still remain in the gross darkness of heathenism and superstition.

“ If, with thankful hearts, we can say, as we look back to the last few years, ‘ Hitherto hath the Lord helped us,’ we find that this help has been expressly granted in answer to the Church's special supplication ; and we are encouraged to continue our obedience to the command ‘ Pray ye the Lord of the harvest,

that He will send forth labourers into His harvest,' nor can we forget that we have to pray and not to faint.

"Finally, if one part of the vineyard of Christ have more claim upon our sympathy than another, it is that in which our one Canadian missionary bishop and his clergy are engaged by our own appointment. No missionary work is more pressing than that which is attempting the evangelisation of our Indian fellow-subjects, and the educating and civilising of their children.

"May I not, therefore, ask for your people's liberal alms, as well as their special prayers, on the day, or days, of Intercession, on behalf of Algoma? The Secretary-Treasurer of our Diocesan Foreign Mission Committee, Rev. F. W. Kirkpatrick, M.A., Kingston, will gladly receive and acknowledge all the contributions sent him for this, or any other, object, of a missionary character."

In response to this, it was agreed to support Algoma.

In 1881, owing to the Bishop's absence from home, to recruit his health in Switzerland and elsewhere, the Synod did not meet till December. Writing from London on the 6th May to his wife, he said :

"I received yours of the 12th and I have just returned from Lambeth Palace and the Consecration of the Bishop of Labuan in time to write a line to catch the Canadian mail leaving to-night. Since I wrote—we have made little way towards a new Provost but we have some good names yet to inquire after. I have stumbled over some old friends—General Lowry,

Sir S. Smythe and Sir A. Galt, etc. I have invitations from the Archbishop and the Lord Mayor and I suppose I must go through the old routine again. Last evening I was at a concert in Dr. Tramlett's parish and heard what was said to be pure music. I am feeling very well, but I wish I could get this matter of Provost off my hands, as till that is over I can't take my own course.

"I have been offered a chaplaincy for September in the most attractive part of Switzerland. I may take it if I remain long enough in England. I see by this morning's paper an account of a dreadful steamboat accident near London (Canada). I hope no friends were lost."

The Bishop first met Ada Leigh in 1881 at one of her meetings in London on behalf of the Homes in Paris.

Whilst a guest at Dr. Tramlett's, Belsize Parsonage, he attended a meeting, presided over by the Earl of Shaftesbury, at which Ada Leigh spoke of her homes in Paris. Directly she had finished her address, the Bishop of Ontario got up much to her dismay, wondering what he knew of her work in Paris, and stated that he had not long come with his Chaplain from Paris, and, on crossing one of the beautiful bridges which arch the Seine, he and a friend had watched some men hauling what appeared to be a human body into their boat. Curiosity impelled them to follow, till they arrived at the gates of that first resting-place of many of the dumb tragedies of Paris—the Morgue. They asked the official the supposed nationality of the girl just brought in, and, with a shrug of his shoulders, he



exclaimed: "It is only an English girl!" as if it were no unusual thing for English girls to be found under such circumstances. On their questioning why such a hasty conclusion was come to, the man pointed to the disarranged clothing, or rather shreds of it, which barely covered the poor bruised body, and to the dishevelled hair, and replied:

*Une française ne voudrait pas qu'on la trouvât dans un tel état; elle ferait une toilette même pour la mort—une pose poétique n'est pas sans valeur! Du reste, ce n'est pas une habitude française de se plonger dans l'eau froide.*

At the end of the meeting the Bishop introduced himself to Ada Leigh and remarked: "There is no work for our countrywomen which needs to be done more urgently than what you are doing. I will subscribe to your work, preach for it, and speak for it whenever I can."

On his return to Canada he wrote to his Chaplain:

"Ottawa,

"25th March, 1882.

"I thank you most heartily for your letter of congratulation on my entering on the 21st year of my episcopate. God knows how deeply I feel the many failures, disappointments and oppositions I have met with, but I have much to comfort me. I do believe that the Diocese was never more encouraging than it is to-day and God has enabled me to bring about the great results of the Lambeth Conference, the permanent Diaconate, etc. After our next Ordination



the number of the clergy will be for the first time 100, and I can look back on 128 new churches built and about 100 parsonage houses. You know that at the outset we had little, or no, funds. To-day a half million is managed by the Synod. This is the bright side, but, nevertheless, if I had foreseen what my future was to be, I would never have been consecrated this day 20 years ago.

“Mr. Mears showed me your letter. He satisfied me on all those preliminaries when I was at Canterbury. It is possible that Messrs. Guilym and Leathly will also present themselves for priest’s orders. I have urged the latter to do so.”

The Bishop of Ontario often wrote articles on scientific research, which brought him into contact with the British Association for the Advancement of Science, and he wished that there was a wide knowledge of the possibilities of Canada for those who were interested in the opening up and development of unknown territories. It was a time of extreme difficulty for the Canadian Pacific Railway. They had built a railway as far as the Rockies and dare not go a step further on account of an empty exchequer. They had much to endure from the Press, who said the railway would never pay sufficiently to keep the wheels of the locomotive in order. The Bishop suddenly thought of a great friend of his amongst the scientific members of the Association, and invited Mr. Stephen, afterwards Lord Mountstephen, Mr. Donald Smith (later Lord Strathcona) and John

Macdonald (afterwards Sir John MacDonald) to dine with him and discuss the problem as to how best to make the wealth of Canada known to those who had only seen it on the map.

The Bishop proposed that if he could invite, say, at least 100 of the members of the British Association to land at Quebec, would they give a free pass from thence to the Rockies and back for one week, or ten days? This idea was eagerly adopted, and through the Bishop this invitation was forwarded to the British Association.

At a meeting of the Association, held in Southampton on August 28th, 1882, Captain Bedford Pim brought forward his proposition for the Association to hold its meeting in Canada in 1883, and said since he gave notice of that motion at York the previous year, he had taken a very earnest and active part in bringing about what he considered to be a very desirable move on the part of the British Association. From Canada he had himself the very warmest assurances that their reception would be certainly second to none they had had in any place they had visited in the United Kingdom. The Bishop of Ontario had written him a very strong letter, enclosing one which he had received from the Premier, J. MacDonald, in which he said a grant would be moved in the Dominion Parliament if the Association accepted the invitation. Every possible effort would be made to ensure the comfort and pleasure of the Association, and the Parliamentary buildings at Ottawa would be placed at the disposal of the Association. A trip would be

organised to the Rockies, Mr. Stephen, chairman of the Canadian Pacific Railway, having arranged to take them all there as his guests. He hoped the Association would see their way to going over. The visit would be of enormous benefit, not only to the United Kingdom and to Canada, but to the whole British Empire. They wanted to shake hands across the Atlantic, and if they could do it in that way it would be a matter of considerable importance. He moved that the British Association hold its meeting next year in Canada.

Sir R. Temple seconded the motion, and said that if the meeting was to succeed in Canada, they must have the cordial and personal goodwill of the Governor-General of the day.

The meeting voted on the respective claims of Canada, Southport and Birmingham. The votes were: Canada, 45; Southport, 43; Birmingham, 37. Birmingham was then withdrawn, and the voting taken on Canada and Southport, when there appeared—Canada, 57; Southport, 64. Southport was then chosen as the place of meeting for the next year. For the year 1884, Canada, Birmingham, Aberdeen and Nottingham were the candidates, and ultimately Canada (Montreal) was chosen by a considerable majority.

In 1883 the Bishop once again urged upon his Synod the division of the diocese which, he declared, had outgrown his ability to perform the duties as they should be done. He had a diocese of 20,000 square miles—a territory as large as Scotland—and the interest

of the Church loudly called for sub-division. Of this the Synod approved, and appointed a committee this time to arrange all preliminaries to the election of a Bishop for the new diocese. Time, however, showed that the "bull was not so easily taken by the horns" as that.

In that year, also, the Bishop called the attention of the Synod to the fact that the diocese did not own an episcopal residence as promised at the time of his consecration.

During the first few years of his episcopate he had to remove four times, no house being available for more than a two-years' lease. He took broken-down places with grounds and worked in them. Just when the flowers and fruit were repaying his labours the owners wished to live in them. While in a house which he took at the corner of King Street, Kingston, an outbreak of typhoid fever occurred and he lost two of his little children. Another little girl said she had been to the gates of Heaven, but was sent back because she had a stain on her frock and could not be received. The Bishop himself lay for six weeks unconscious, and two eminent doctors from Toronto came, when his case was thought to be hopeless, and watched alternately, but he slowly recovered and went to Cacouna with his family for three months and thence to England. It was subsequently found that the outbreak was due to insanitary conditions when the house was let to him.

When the Bishop returned to Ottawa the people of Kingston began to show a willingness to secure a



house, provided the Bishop would come back to the original home of the diocese.

It was also in 1883 that the Provincial Synod formed the Domestic and Foreign Missionary Society of the Church of England in Canada, and the Bishop presided at the first regular meeting of its Board of Management. It was his suggestion that the Church should ask for at least 60,000 dollars for the domestic and foreign work of the Church.

Mrs. Roberta Tilton, of Ottawa, was a lady of stately bearing and unfailing courtesy. When she gave her nod of recognition you felt it was meant. How she, with the consent of the clergy, first interested, then won, women of different standing and age in the various churches in the diocese to unite for the good of Domestic and Foreign Missions of which they were completely ignorant, then wove them into a uniform system for one purpose, not connected with themselves, or for any self-interest, to meet and work under parliamentary discipline, was a study—and discipline tells. It became an honour to belong to the Women's Auxiliary of that parish. To attend one of her meetings was a lesson and an inspiration. What these auxiliaries did for the Church to which they belonged proves what women can do with a well-organised system. The name of Mrs. Roberta Tilton will always be remembered as a *Standard Bearer* of women's work for the Church in Canada.

The year 1884 was one of intense trial for the Bishop. One of his sons went out in a little rowing-boat on the Ottawa with his cousin. They got too near some



falls, and in trying to recover themselves the boat overturned. Although a splendid swimmer, the Bishop's son got choked with dust from an adjoining sawmill, and his body was not recovered until after four days' ceaseless search. Widespread sympathy was shown him at this time, and prayers were offered in all churches, including the Roman Catholic. In writing to his Chaplain the Bishop referred to this great sorrow as follows :

" 24th April, 1884. I feel scarcely fit to answer your sympathetic and feeling letter, as I cannot dismiss from my thoughts the awful occurrence of the past week. My son was a *very* fine young man of 19 years. He fell out of a boat into the foam below the falls here, which choked him, otherwise he might have saved himself, as he was a splendid swimmer. After four days' hard dragging for the body by a multitude of loving friends, the remains were found—a great consolation to us all. God's Will be done.

" I could not have written but that *duty* has to be regarded by me even under the most trying circumstances.

" The Ordination will be held at Trinity Church, Brockville, on Trinity Sunday. Please to inform the candidates."

It was in this year that the members of the British Association for the Advancement of Science paid their proposed visit to Canada. Everything was in their favour, and the trip proved most successful. On their

arrival at the Rockies their wonder and admiration knew no bounds, never having seen nature in such marvellous surroundings, not only mountains piercing the sky, but lakes and waterfalls, which showed the many forms Nature in its earliest stages could adopt. On Sunday a military service was held, which those who were not church-goers and were apt to believe more in science than in God, thoroughly enjoyed. Anxious to make the most of this opportunity, the Bishop had asked the Ottawa people, who were well known for their welcome to strangers (especially such as were studying the possibilities of their country) if they would give three days' hospitality to the members of the Association in order that Ottawa might be visited. This event also proved a great success.

Ere they left, the Governor-General received them, and the members of the Association presented a letter of thanks, signed by many of their eminent members, to the Bishop for the wonderful trip they had had.

In 1885 the Bishop received the following letter :

" Ottawa,

" November 21st, 1885.

" MY LORD BISHOP,

" I have the honour to inform your Lordship that His Excellency the Governor-General in Council has been pleased to direct that your name be added to the list of distribution of the Medal struck some years ago by order of the Canadian Government in commemoration of the Confederation of the British North American Provinces. It affords me much

pleasure to be the medium of conveying to your Lordship this token of His Excellency's evident appreciation of your Lordship's important services in the field of Literature and Science. The copy of the Medal intended for you, the receipt of which your Lordship will please acknowledge, is this day mailed to your address enclosed in a sealed package (registered).

" I have the honour to be, my Lord Bishop,

" Your Lordship's most obedient Servant,

" G. POWELL,

" Under-Secretary of State."

Also, in 1885, the Committee on the Division of the Diocese reported a feasible plan by which an endowment of 40,000 dollars might be raised for the proposed See at Ottawa, and the Bishop was requested to arrange for contributions for that object from the English societies. In the following year the Committee were able to report a small amount received—only a few dollars—towards the endowment of the new See ; but, still, it was a beginning, and in that year the Bishop stated that two new parishes, six new churches, and more than one thousand confirmed members had been added to the diocese every year for twenty-four years. Writing to his Chaplain, the Bishop said :

" OTTAWA, 3rd March, 1886. I received Mr. Armstrong's 'Benedicissit,' but my Chaplain ought to know that I cannot license him until he has taken the oaths, etc., etc. If he is in a hurry to receive his

licence he must come to Ottawa for that purpose—neither can I antedate his licence. If I did, it would be implied that I licensed him while he was a Toronto Deacon on leave of absence.

“I can henceforth hold no special Ordinations. Mr. Armstrong must wait till the next General Ordination, which will probably be held in Kingston the end of May, or beginning of June. You have been misinformed as to my desire to have an Assistant Bishop. My great anxiety is to have the Diocese divided. I feel that the work has quite outgrown my physical powers, though my general health is not bad. But a quarter of a century’s Episcopate *has* told upon me, and the mere fact that in that time 135 new churches have been built, shows the impossibility of my doing justice to work demanded of me.”

In October 1886 the Bishop was able to tell his Synod that the Colonial Bishopricks’ Fund in England, and also the Society for Promoting Christian Knowledge, had promised towards the endowment of the new See at Ottawa £1,000 each, conditionally on the sum of £9,000 being otherwise raised. He also reminded the Synod that, on the 25th March, he had completed the twenty-fifth year of his episcopate. In that time the number of clergy had increased from fifty to one hundred and twenty, and a Sustentation Fund, amounting to 34,500 dollars, had been secured.

This year was also one of great sorrow for the Bishop, as his wife, who had never recovered from the great shock of her son’s death through drowning, passed



away. This broke up the family circle, and early in 1887 the Bishop, accompanied by his two unmarried daughters, went to England on a visit to Mrs. Craigie Hamilton, his eldest married daughter.

On his return to Canada he received the following letter from his two Archdeacons, on behalf of the clergy :

“ Kingston,

“ Oct. 17th, 1887.

“ To our Father in God,

“ John Travers, Lord Bishop of Ontario, D.D., etc.  
and our Articles.

“ DEAR LORD BISHOP,

“ With feelings of unfeigned thankfulness, we, your Clergy, cordially welcome you back to your Diocese and to the active duties of your Office.

“ It is scarcely necessary that we should assure your Lordship of our heartfelt sympathy in the severe domestic trials with which it has pleased our Heavenly Father to visit you since the last meeting of our Synod, and that our prayers have continually been offered on your behalf during the period of your absence in the Mother Country. We hail your return to us in restored health and renewed vigour as a gracious answer to our supplications, and we trust that our gratitude may be shown in an increased devotion to our Divine Master's work and the Church of which He has made you an overseer.

“ We earnestly hope that it may be His Will long



to spare you to stand at our head and lead us forward in the never-ceasing conflict with a world lying in wickedness and the many enemies of our Redeemer's Kingdom.

" We cannot forget, my Lord, that this year has seen completed a quarter of a century of your Episcopate, and that during that period the Diocese of Ontario, beginning its life in 1862, has, amid many vicissitudes, made steady progress, and has now reached a condition of prosperity which may well fill our hearts with gratitude to the Giver of all good gifts. Conscious of our manifold shortcomings, and the earthen vessels in which our spiritual treasures are contained, we venture to attribute whatever success has been vouchsafed to us mainly to the dwelling together in unity of Bishop and Clergy, and to the persistent efforts made from the start to maintain the standards of the Catholic Faith as taught in our Liturgy, our Creeds, and our Articles.

" The present gratifying financial prosperity, together with the godly union and concord so happily prevailing throughout the Diocese, prove the wisdom of faithful adhesion to those Church Principles of which your Lordship has ever been the firm exponent—Principles that bind our Anglican Communion by a chain of golden links to all the Apostolic Churches of Christendom past and present, reaching back to the days of the Martyrs and the Saints to whom the Faith of Christ was once for all delivered.

" To signalise this event, and in testimony of the loyalty of your Clergy, we herewith beg your Lord-

ship's acceptance of two complete suits of Episcopal Vestments, for use on both special and ordinary occasions.

“ Rejoicing that you are again with us to wear these insignia of your high and holy Office, we humbly pray that the Spirit of the living God may animate our hearts more and more, while we all of us discharge our sacred functions as men who must give account, until we lay aside the fading and mortal for the unfading and immortal garments of our priesthood in the visible presence of the great High Priest Himself, Jesus Christ our Lord ;

“ And we remain,

“ Your Lordship's devoted Servants, and Brothers  
in the Ministry of the Church of God.

“ Signed on behalf of the subscribing clergy :

“ J. S. LAUDER, D.C.L.,

“Archdeacon of Ottawa.

“ T. BEDFORD JONES, LL.D.,

“Archdeacon of Kingston.

“ E. P. CRAWFORD, M.A.”

In 1888 Bishop Lewis was enabled to attend his third Lambeth Conference in England.

On his return to Canada in 1889 he took up his residence in Kingston. Thus the wanderer had returned to his own See city. The Synod of that year enthusiastically congratulated him on the attainment of his sixty-fourth birthday, and most respectfully renewed the expression of affectionate confidence and

esteem felt by its members towards him, earnestly hoping that, in God's good providence, he might long be spared to preside over the diocese. The Bishop, with manifest emotion, acknowledged briefly this kindly act.

In February of this year the Bishop married again, his wife being Ada Leigh, the fifth daughter of Evan and Anne Leigh, of Manchester, and the foundress of the Ada Leigh Homes in Paris for British and American girls. Evan was the fifth of six sons of Peter Leigh, of Ashton Mills, Ashton-under-Lyne, and Manchester.

Ada Leigh visited Ottawa in 1886 and held meetings, at which Their Excellencies, Lord and Lady Lansdowne, were present.

On this second occasion she was very warmly welcomed as Mrs. Travers Lewis by several old friends and soon felt at home.

In 1890 the Bishop and his wife removed to Kingston, where the long-promised See house was provided for them.

Besides all the work of the diocese, the Bishop was in constant touch with people in England, who wrote asking his private opinion on various difficult questions, as they valued his judgment.

A very important tribe in the Bishop's diocese were the Mohawks, who received him gladly, previous pioneer work having accomplished much for many of them. They had been asked, according to the records of the work of the Society for the Propagation of the Gospel of 200 years ago, to wait to receive the "black coats" from England, and they welcomed the Bishop

in his usual dress. Gladly they formed, under his guidance, into different organisations of Church work. They had choral celebrations of Communion, being remarkable for their wonderful singing voices. Their conduct towards their wives, and their anxiety for the education of their children, according to the necessities of the day, were remarkable. On visiting some of these tribes presentations were made of marvellously designed beadwork.

To the tribe settled in Desoronto had been given the silver sacramental vessels by Queen Anne, and when the Rebellion came and they had to flee for their lives, these were brought by the chief to Canada and carefully hidden for fear of being stolen. Feeling his end drawing nigh, and believing that peace was at last procured, he implored those around him to go to the tree which he had marked, and dig in a certain place, where the sacred vessels would be found. They did so, and found as the old chief had said.

Whenever the Bishop went to hold a Confirmation, or a service, the Chiefs met him at the station and carried this plate before him in a procession.

For many years there had been great harmony in the camp, but suddenly a storm broke out and the chiefs entreated the Bishop to come and judge between the parties. At the time appointed by them the Bishop went, at great inconvenience, and found the chiefs sitting cross-legged for a pow-wow. No one spoke, they only bowed. The Bishop addressed them and said he had come to be their friend and help them ; would they tell him what the trouble was. Still



nobody spoke. When it came to within half an hour before his return train was due, he begged them to hasten and tell him their trouble. They bowed again and remained in dead silence. Ten minutes before he must leave no one had spoken, so he very seriously told them that he had come out of his way entirely at their request and in a few minutes must go. Still no one spoke, and when it got to within five minutes the Bishop said he must leave for his train and would not come again, they would have to put in writing what they wanted. Then the eldest chief got up, a man over six feet, tall and erect, and straightening himself, said : " Your Lordship, too much wife," and then sat down again. No one got up to second this, but they just bowed and all agreed, so the Bishop said : " My friends, I will enquire further into this matter," and he got up to leave. They accompanied him to the station.

On enquiring afterwards what the matter was, it appeared that the keeper of the Communion Service had married an English woman, who had been stating all that the English did, such as holding mothers' meetings, etc. The Indians objected to them being the custodians of their silver, which had been in the same family for over 100 years. On the wife promising to refrain from talking of English habits, the affair was settled, and, by the latest authority, it is said the silver is still kept in that family.

In 1891, after a series of visitations, the Bishop and Mrs. Travers Lewis went to Egypt for the winter, where they met Mrs. Benson and her son and daughter,



also Professor Sayce, who had just come across the wonderful find of a temple on the nearest route to the Red Sea.

They returned via Palestine, and were cordially received by Bishop Blyth in Jerusalem, where they spent twenty-five days seeing the Holy Land. The Bishop returned to Canada very much refreshed in health.

## CHAPTER VII

### ELECTED FIRST ARCHBISHOP OF ONTARIO

DURING the summer of 1892 it was proposed that there should be a union of the two Synods of Upper and Lower Canada, for which the Bishop of Ontario thought the time was not ripe, and in this connection the following letter from the Bishop of Rupertsland is of interest :

“ Bishop’s Court,  
“ Winnipeg, Manitoba,  
“ Aug. 19th, 1892.

“ MY DEAR BISHOP,

“ In acknowledging the receipt to-day of the Journal of Synod kindly sent me, I desire to draw your attention to a rather serious mistake at page 227 in the Report of the Synod Committee on the Winnipeg Conference.

“ ‘ The attendance of the delegates from Rupertsland,’ etc.

“ The delegates from our Provincial Synod went to the Conference perfectly unfettered by any condition. Indeed the threat in the Conference to dispense with Provincial Synods was moved by the Bishop of Qu’Appelle.

" But the feeling in this Province for retaining Provinces was so decided that it was thought desirable to communicate it to the Conference.

" The Bishop of Qu'Appelle was alone in the House of Bishops. Some of his clerical delegates share his views ; but they did not think it desirable to decide the Lower House, and the Resolution sent down by the House of Bishops is reported as carried unanimously in the Lower House. The Synod of Qu'Appelle at a Meeting before the meeting of the Provincial Synod, carried by a majority a Resolution favouring the Bishop's views ; but some, if not all, its lay delegates at the Provincial Synod changed their views.

" The Resolution in favour of the retention of the Provinces was carried by a large majority in the Conference and some may have supported it in view of the almost unanimous feeling of the Province, but the discussion was quite free and open and *no delegate from Rupertsland was bound by any condition whatever.*

" I am glad to learn from the Journal that your health is so greatly re-established.

" I am,

" Faithfully yours,

" R. RUPERTSLAND."

On January 25th, 1893, a meeting of the House of Bishops of the Province of Canada, for the election of a Metropolitan, was held at Montreal.

After the celebration of the Holy Communion in Christ Church Cathedral, the Bishops assembled in the Cathedral Chapter House at 11 a.m. There were

present the Bishop of Ontario, Acting Metropolitan, and the Bishops of Montreal, Toronto, Fredericton, Huron, Niagara, Nova Scotia, and Quebec.

After prayers the President definitely stated the object for which the House of Bishops had been assembled.

It was moved by the Bishop of Montreal and seconded by the Bishop of Niagara: "That the Right Reverend the Lord Bishop of Ontario be now, and hereby is elected President of the House of Bishops and Metropolitan Bishop of this Ecclesiastical Province of Canada."

It was moved in amendment by the Bishop of Toronto, seconded by the Bishop of Nova Scotia: "That the vote be taken by ballot."

It was moved by the Bishop of Niagara, seconded by the Bishop of Huron: "That the House suspend its session until 12 o'clock for conference." Carried.

The House adjourned and re-assembled at 12 o'clock noon.

The motion of the Bishop of Toronto, seconded by the Bishop of Nova Scotia: "That the vote be taken by ballot" was put to the House and carried.

It was moved by the Bishop of Niagara, seconded by the Bishop of Quebec: "That the House of Bishops do defer the election of a President of their House who shall be the Metropolitan, until the third Tuesday in September next, in the City of Toronto." The motion was put to the House and lost.

The President appointed the Bishops of Fredericton and Quebec to act as scrutineers.







First General Synod



Church in Canada.



The ballot being cast the scrutineers presented the following report: "The scrutineers report that four votes have been cast for the Bishop of Ontario, and four for the Bishop of Montreal. An informal ballot not sealed according to canon was cast by the absent Bishop of Algoma."

(Signed) "H. T. FREDERICTON,  
"A. H. QUEBEC."

It was moved by the Bishop of Fredericton, seconded by the Bishop of Nova Scotia: "That a second ballot be taken." Carried.

The scrutineers reported on the second ballot as follows:

"The scrutineers report that eight ballots were cast: Four in favour of the Bishop of Ontario, three in favour of the Bishop of Montreal, one ballot was blank, and one informal ballot, signed by the Bishop of Algoma, which had no seal attached according to canon."

(Signed) "H. T. FREDERICTON,  
"A. H. QUEBEC."

It was moved by the Bishop of Fredericton, seconded by the Bishop of Niagara, "That the House adjourn until three o'clock p.m." Carried.

The House adjourned, and re-assembled at three o'clock p.m.

After a full discussion, it was moved by the Bishop of Nova Scotia, seconded by the Bishop of Huron:

"That the vote on the election of a President having resulted in four ballots being cast for the Bishop of Ontario and four for the Bishop of Montreal, and the Bishop of Algoma, being absent, having sent a written statement giving his vote in favour of the Bishop of Ontario, but without having affixed his seal thereto as required by the canon of the election of the Metropolitan Bishop ;

"Resolved : That the voting paper of the Bishop of Algoma be returned to him, asking him to complete his vote in writing by affixing his seal according to the canon—which, if he should do, and return the same to the secretary of the House of Bishops, then the Bishop of Ontario be and hereby is declared to be duly elected President of the House of Bishops and—*ipso facto*—Metropolitan."

The motion was put to the House and carried.

The Bishop of Fredericton reported that, in the case of the Consecration of the Bishop of Quebec, all the requirements of the House of Bishops had been complied with.

It was moved by the Bishop of Fredericton, seconded by the Bishop of Toronto : "That the House now adjourn, and stand adjourned at the call of the President." Carried.

The President pronounced the Benediction and the House of Bishops adjourned at 5.15 o'clock p.m.

Later in the same year the Union of Synods was again proposed, and it was suggested that the members of the two Synods should meet and confer together. In this connection the Bishop of Rupertsland wrote :



" Bishop's Court, Winnipeg, Manitoba.

" June 5th, 1893.

" MY DEAR BISHOP,

" I received your letter of May 20th, but have delayed answering from a hesitation as to accepting the duty of preaching at the Opening Service of the proposed General Synod. I am a very busy man, with varied duties, and shall be occupied with our own Provincial Synod in August, and, besides, have not quite the turn of mind, or special qualities, for taking that part in such a function.

" Still, as you have asked me, I have come to the conclusion that probably I should undertake the duty and so I hope to take that part if I can.

" I could not possibly go to Canada before September as I have this year, in the end of June and in July, to visit certain interior Indian Missions and have engagements up to our Provincial Synod in August.

" If you can visit the North-West, take part in the Consecration of the Bishop of Moosonee on August 6th and be with us at the time of our Provincial Synod, Aug. 9th, we should be very glad and I hope you will be my guest.

" Failing this we can correspond on any matters. I do not myself at all look on the Representatives at the Winnipeg Conference as Plenipotentiaries, but I do not think the General Synod can draw up a Constitution any further than it has authority and opportunity legally given it by the present supreme authorities.

" I am, Yours faithfully,

" R. RUPERTSLAND."

Accordingly, in September 1893 the two Synods met at Toronto. They repeated the Apostles' Creed, weighing every word, and the intensity of that meeting could never be forgotten by those who were present. The Bishop of Ontario, as Metropolitan of Canada, presided. It was agreed that Upper and Lower Canada should be made into separate Provinces, but there was to be no change in any doctrine, so resolved by the Creed which had been so solemnly attested.

A private meeting was then held at which no reporters were present, the outcome of which was that the Bishop of Ontario, when returning to the general meeting, bowed the Bishop of Rupertsland into the Presidential chair. The Bishop of Rupertsland was thus appointed Archbishop of Rupertsland and Primate of all Canada, and the Bishop of Ontario, Archbishop of Ontario and Primate of Canada. The action of the Bishop of Ontario, in giving precedence to the Bishop of Rupertsland, was said to have accomplished more for the peace of the Church than anything else could have done.

When Canon Spencer, Chaplain to the Archbishop of Ontario, wrote informing His Grace the Archbishop of Canterbury what had been done, the latter expressed his surprise that such a movement had taken place without having previously been referred to him, to which the Archbishop of Ontario replied that it was impossible to stop the progress of the Church in the scattered dioceses of such a huge country as Canada, where some of the clergy came a thousand miles to attend a meeting, and that this was a movement which

had long lain dormant in the minds of many, only waiting for a favourable opportunity to be brought forward, and that it would greatly add to the unity of the Church in Canada, as shown by the fact that, when it had been put to the meeting, it was carried amid acclamations.

Another important event was the appointment of a coadjutor bishop to perform the active work of the diocese, in order to give the Archbishop the rest to which his service of fifty years, and his advanced age, entitled him, this being what the Archbishop had asked them to do in 1875, when his proposal was rejected by the Synod, 4 accepting and over 200 declining, by vote.

In the previous year, when the Archbishop was absent in England and Egypt for the benefit of his health, the following resolution had been tendered to him by the Executive Committee, a body composed of the diocesan officials, the Bishop's representatives, and the chairmen of a dozen standing committees, therefore fully representative of the influential voice of the Synod :

“ It cannot reasonably be expected that His Grace the Archbishop should, at his age, and in his state of health, bring to the discharge of his duties as diocesan that amount of active supervision and work essential to the efficiency of administration and to the promotion of the growth of the Church in the diocese ; therefore, thankfully recognising the long and faithful service of His Grace as Bishop, extending over a period of one third of a century, the Committee is

sensible of the fact that the time has arrived when he should have the assistance of a coadjutor Bishop ; that for the support of such coadjutor it will be necessary to provide a fund which shall eventually become a part of the episcopal funds of the diocese ; that your Committee is of opinion that it would not be practicable to raise such a fund unless and until His Grace shall have signified his willingness to have a coadjutor and to allow a certain amount of the episcopal stipend, say 1,000 dollars per annum, to be applied towards his salary, and that when and so soon as His Grace shall have signified such willingness, your Committee is of opinion that active steps should be taken to raise a fund of 20,000 dollars, the income of which shall be applied as part of the salary of such coadjutor, the principal eventually to be supplementary to the episcopal endowment fund."

A sub-committee was appointed to confer with the Archbishop, and the following agreement was the result of the negotiations. The terms, signed concurrently by the Archbishop and the Chairman of the Committee were :

1. The Archbishop concurs in the necessary legislation at the meeting of Synod in July for the election of a coadjutor, with right of succession, and will concur in and promote the steps necessary for such election and for the due consecration of such coadjutor Bishop with as little delay as possible.
2. From and after the consecration of the coadjutor Bishop, 1,000 dollars per year shall be taken from the income of the episcopal fund and appropriated



towards the stipend of the coadjutor ; the Archbishop to retain the use of the See House until May 1899.

The Diocese of Ottawa having been legally divided, much to the grief of a great many, the Archbishop and Mrs. Lewis went to Ottawa in March 1896, in order to introduce Bishop Hamilton to his new diocese, which included Hawkesbury, where the Archbishop held his first appointment as missionary from 1850 to 1854. This step was one of great self-sacrifice on the part of the Archbishop, who had watched with tender and prayerful care the first-fruits of his labours during thirty-four years, but he felt that it must be taken and therefore could not pass into better hands. Some of the clergy refused to take the oath to the new Bishop, meeting the Archbishop at the station and travelling with him to Kingston in tears, saying they could never pledge their fealty to another bishop. Naturally, all was done to show the legal point, but the Archbishop was greatly touched by the loyalty of the men who had known him so long as a trusted friend.

Later in the year the Archbishop and his wife went to Winnipeg to be present at the Synod meetings, the Archbishop being asked to preach the opening sermon. They travelled by water, journeying through the wonderful lakes. On arrival they were the guests of some former parishioners at Kingston and were given a very hearty welcome.

On leaving Winnipeg they travelled to North-West Canada, passing through the Rockies, for three days



seeing nothing but prairie, and the dogs which came to meet the trains regularly in order to be fed. At Victoria, Island of Vancouver, they were the guests of Bishop Perrin, afterwards Bishop of Willesden, and were greatly interested in what they saw of the Chinamen, their household arrangements, and the amount of work accomplished with an exactitude rarely seen. They had a special permit to visit some of the Doss Houses, where the worship of ancestors was most mysterious. They journeyed back by stages, and wherever they remained for a night the Archbishop called the family together for prayers in order that he might leave them with a blessing. Some of them never attended and never had any type of worship for years, and were quite overcome.

In 1897 the Archbishop and Mrs. Lewis went to England to attend the fourth Lambeth Conference in July. After this, the Archbishop having received the offer of an Hon. D.D. degree from Oxford, they accepted an invitation to spend a few days with Professor and Mrs. McGrath, where they met many eminent men. They next went to Cuddesdon, where they were the guests of the Bishop of Oxford—Dr. Stubbs, the great ecclesiastical historian—and Mrs. Stubbs.

The Archbishop later paid a second visit to Oxford, having received an invitation to preach in Great St. Mary's.

Early in March 1898 a delegation was appointed to go to England, where Mrs. Travers Lewis joined them, in order to raise £25,000, to set the finances of the

Kingston Diocese on a firmer footing, as they had been impoverished by its division. After a private interview with the Archbishop of Canterbury, a meeting was held on March 21st, at the Mansion House, in support of this effort, and in commemoration of the fiftieth anniversary of the ordination of the Archbishop.

The Lord Mayor presided, and among those present were the Lady Mayoress, the Archbishop of Canterbury, the Archbishop of Rupertsland, the Marquis of Lorne, M.P., and Mrs. Travers Lewis. The Lord Mayor, in opening the meeting, said he regarded the object as a very worthy one. The Archdeacon of Ontario, who had been appointed with Judge M'Donald to act as a deputation to the mother Churches of England and Ireland, announced the receipt of a letter from Lord Salisbury expressing his inability to attend owing to the state of his health; and the Bishop of London had also written regretting that an important meeting at the same hour prevented him from being present.

The Archdeacon afterwards referred to the great services which the Archbishop had rendered to the Church of England in Canada since his appointment, at the age of thirty-six, as Bishop of Ontario in 1862, and stated that his Grace also originated the Lambeth Conferences. He spoke of the urgent necessity which had arisen for making the appeal, owing to the division of the diocese, and stated that, in the division of the capitalised funds, Ontario had greatly suffered. At that moment, if the See of Ontario became vacant, there would be only £360 a year, without a residence, to offer a new bishop.

Judge M'Donald afterwards addressed the meeting, and heartily agreed with all that had been said by the previous speakers.

The Archbishop of Canterbury then moved : " That the Church in the colonies has a righteous claim on the liberal assistance of English Churchmen, and that the appeal from the diocese of Ontario merits our sympathy and a generous response both for the relief of its own necessities and in consideration of the eminent services of his Grace the Archbishop of Ontario to the Church at home and abroad."

The Primate said that, in view of the close tie which bound the colonies to the Mother Country, of which they had seen such abundant evidence in connection with the Queen's Diamond Jubilee, it was very natural that they especially who belonged to the Church of England should feel more keenly than they had ever done before that the unity of the Church of England was assured in the affection of which their people felt all over the world towards their home. The appeal which had come before them now from their brethren in Canada was one which, on the one hand, showed the sentiment with which the Canadians regarded them, and, on the other hand, must touch their hearts with a reciprocal feeling, and a most earnest desire to help them. They were suffering in Ontario from two causes, one of which might be described as local, namely, the division of the diocese—a necessary division, but which had had the result incidentally of taking away from the mother diocese all the more wealthy residents. The second cause was one which

was operating on them on all sides, and which they felt very much in England at the present time—the extraordinary alteration in the rate of the interest by which incomes had been so greatly diminished. He regarded the opportunity now afforded them as one for showing their thorough sympathy with the diocese of Ontario, and at the same time recognising the long and remarkable services of its Archbishop.

Lord Lorne, in seconding the motion, testified to the necessity which had arisen for raising money to assist the diocese of Ontario. During his term of office in Canada he knew that there was no harder-worked man among all the clergy of the diocese than Bishop Lewis. Belonging to the Church of England as they did, he did not believe that they would allow any section of it, if they could reach it, to go unprovided for.

The motion was carried unanimously.

Sir G. Baden-Powell afterwards proposed the formation of an Ontario Church Fund Committee, with power to add to their numbers, consisting of the Archbishop of Canterbury as President, the Primus of Scotland and the Bishops of London, Manchester, Liverpool and Southwark as Vice-Presidents, and among the members being the Dean of Worcester, the Archdeacon of London, Lord Lorne, Lord Strathcona and Mount Royal, the Lord Mayor, Sir G. Baden-Powell, and Mr. W. E. T. Sharpe, M.P.

Mr. F. A. Bevan seconded the resolution, which was carried unanimously.

On the motion of the Archbishop of Rupertsland, seconded by Canon Benham, a cordial vote of thanks



was passed to the Lord Mayor and to the Archbishop of Canterbury.

. . . . .

On June 20th, 1898, the Archbishop and his wife held a reception at Bishopsleigh to celebrate his 73rd birthday, the ladies of Kingston giving him a bouquet of roses, one for every year of his life.

July 16th of the same year, the anniversary of his ordination, found the Archbishop and his wife at Cambridge, visiting Christ Church, and spending a very memorable quiet day of remembrance. From there they went to Ireland, visiting the Archbishop's relatives and going over the home ground. The Archbishop took his wife to see the remains of Garry Cloyne Castle and showed her the room where he was born, also the one in which the ball was held, and the place where the fatal duel was fought, mentioned in the first chapter of this book. While staying here Mrs. Travers Lewis was invited to kiss the Blarney stone, but this little ceremony was left undone.

They went on to stay at Fota Island as the guests of the late Lord and Lady Barrymore, where they had a very restful time. From here they went by yacht to Rostellan Castle, where once the Archbishop's uncle had resided. They had tea in the tower, the walls of which were twelve feet thick, and after this paid a visit to one of his aunts at Kilcrone in the parish of Cloyne, close to the Cathedral, with its leaning tower and its attendant graveyard, where lay the dead of generations. In this Cathedral the beautiful cenotaph of Bishop Berkeley and the four stained-glass



windows in the transept were the gifts of the family of the Archbishop. This was a visit full of interest. Afterwards they were invited to stay with the Earl and Countess Erne at Crum Castle, Newtown Butler, the scene of the Archbishop's curacy.

They had to cross the lake to attend Church, where Lord Erne read the lessons and the Countess played the organ. In his early days of struggle the Archbishop had often been the guest of the parents of Lord Erne. At the close of the Sunday all the tenants and dependants on the estate met in the hall, where Lord Erne conducted a hearty and beautiful service of prayer and praise as a priest in his own house, after which the chief tenants said good night and gave thanks to the Earl and Countess.

From thence the Archbishop and Mrs. Travers Lewis went to Londonderry in order to take the steamer for Boston, Mass., where they stayed at Wollaston, a suburb of Boston, with Mrs. Travers Lewis' brother, Evan Arthur Leigh, for the pleasure of a little family intercourse before leaving for Canada.

On October 11th, 1898, they visited Washington, being invited to take part in the Triennial Conference of the Protestant Episcopal Church of America, and visited the Cathedral which was then being built, to which Bishop Satterlee had brought stones from Jerusalem to lay the foundation, an account of which was told them with evident pride by some boys who were being educated at a school, or college, on the Cathedral ground. Here they were well entertained and met many friends. Mrs. Travers Lewis addressed

about 17,000 women of the Women's Auxiliary—a very powerful Church body, representative of every part of the Protestant Church in the United States. The task of forming into Branch Associations women in different classes of life, to many of whom it was the first lesson in any matter which needed discipline and self-control, was the result of much patient and unwearying endeavour on the part of those who took the lead.

## CHAPTER VIII

### THE END OF AN ACTIVE LIFE

IN 1899 the Archbishop visited England and attended the Church Congress in October, at the close of which he moved a vote of thanks to the Bishop of London for his statesmanlike presidency which had contributed to its high tone, free discussion, and conspicuous toleration and harmony. He had doubted whether London was a suitable place for a Congress, but its brilliant success had shown such anxiety to have been groundless.

On his return to Canada the Archbishop attended the jubilee services held at the Cathedral in Montreal on St. Luke's Day, October 18th. The Cathedral services always seemed to inspire him, and on this occasion, although entering as a man much fatigued, he came away with a triumphant smile, very much strengthened.

The Archbishop had arranged to give up the See House, which had never been properly paid for, and prepared to leave for England as soon as another Bishop of Ontario could be appointed, as his increasing weakness made it impossible for him to undertake the long journeys which were so essential for the work. The Venerable Archdeacon W. L. Mills, of Montreal, had been chosen to succeed him, a man worthy of great confidence and well fitted for the position. Before his consecration, however, certain business matters, such as the

See House being paid for, had to be arranged with the Synod.

On All Saints' Day, 1900, Archdeacon Mills was consecrated Bishop in St. George's Cathedral by the Archbishop of Ontario and other Bishops.

The Archbishop joined the Recessional with his usual reverent steps. He had presided at the Consecration of his successor. His day was spent.

Later that day the visiting Bishops met. He accepted their advice and the following resolution was passed :

Moved by the Bishop of Toronto. Seconded by the Bishop of Ottawa :

That the House of Bishops in accepting the resignation of his office of Metropolitan of this Province do assure His Grace of their warm and loving appreciation of his kindness in acting on their advice and their grateful acknowledgment of his long, faithful and extended service during thirty-nine years of labour as a Bishop in the Church—and

It is hereby resolved that his seat in the House of Bishops, as secured by the Constitution, shall be continued to him and that his title as Archbishop of Ontario shall be maintained by his brother Bishops and recognised by the Church in Canada.

Nov. 1st, 1900.

A reception was held in the evening to welcome the new Bishop, when several gifts were presented to him upon his assuming the care of the diocese.

A few days later the Archbishop and Mrs. Travers

Lewis left to spend Christmas with her brother at Wollaston, near Boston, Mass. Early in the New Year they went to New York, thinking to spend the winter in the Southern States. On their way South they stopped at Baltimore in order that the Archbishop might fulfil his promise to preach for the Ada Leigh Homes in Paris (founded by his wife), which he did at the Church of S. Michaels and All Angels on January 20th, 1901. This was his last sermon.

Whilst in Baltimore they heard of the death of Queen Victoria, and the Archbishop was asked by the Rev. Dr. Morgan-Dix, Rector of Old Trinity, New York, to attend the memorial service on February 2nd, for Her Majesty, and give the Episcopal blessing. The end of January therefore found the Archbishop and his wife at the Hotel Empire, New York. He attended the service and was received with great dignity. The service was a very solemn one and the church was crowded. The church itself has a history, being one of the first to be built in New York. It stands in a unique position in its own "God's Acre," bearing historical reminders of past centuries, touching the silent dead, and the living in Broadway, as if silently pleading with each passer-by to spell Eternity.

On leaving the church the young man who had carried his train during the service walked by his side with his case of robes, and when they were partly through the churchyard, which was covered with snow, he suddenly stopped, went before the Archbishop, who stopped also, thinking something had gone wrong, and threw himself on his knees in the snow, clasping him and saying with great fervour :



“ Bless me, even me, also, O ! my father. I too seek Holy Orders.”

The Archbishop, greatly touched, handing his gloves to his wife, solemnly blessed the young fellow as he still knelt there. Then he raised him from the ground. The parting was pathetic. Each countenance bore a distinct expression which, being interpreted, meant : “ Ye shall see my face no more.” In that solemn moment of blessing they had met. One was leaving the battlefield, the other eagerly seeking to be well equipped to enter its ranks. No name was asked for, or given, but possibly this reminder may yet reach the spot where that young soldier is faithfully serving his Master.

The Archbishop asked his wife to find out who the young man was and to see that a Prayer Book of the Church of England was presented to him—“ but wait,” said he, “ a new one will be printed with King Edward’s name, now that Queen Victoria has passed away.”

The next day the Archbishop’s last illness began, so that it was impossible (as promised) to attend the reception at the residence of Dr. and Mrs. Morgan-Dix.

During this time many friends enquired after him, and the Rev. Dr. Potter, Bishop of New York, visited him, and the Rev. Provost Body, D.D., of Trinity College, Toronto, came to stay, and watched by him for several nights.

He was propped up in bed to sign his vote for the Bishop of Montreal to be chosen as Metropolitan.

His son, John Travers Lewis, Chancellor of the diocese of Ottawa, often visited his father before he left. Enquiries came from far and near. One night twenty-two reporters were waiting until after midnight to interview Mrs. Lewis and to hear the latest news. Flowers and delicacies were sent him anonymously from time to time by those who had listened to his preaching in Old Trinity Church, the Church of St. Thomas, Grace Church, the Church of the Heavenly Rest, and others. They had, alas, to remain unacknowledged for lack of addresses.

It was evident that the Archbishop's strength was failing, and after several weeks at the Hotel Empire, where they received the greatest consideration, the doctors suggested a sea voyage, to which the Archbishop assented, as he was fond of the sea and nearly all the members of his family were in England, the thought of meeting whom brought a smile of acquiescence.

He seemed lost in silent communion, and one could mark the ties of earth loosening. His moving lips and beautiful smile appeared to spell a deeper meaning to those around him. "I forgive my enemies, and they have been active in my beautiful diocese, but God has helped me to build my work on so sure a foundation that the Church in Canada will not forget me, nor the principles I have laid down—and 'yet not I'."

Spring was in the air, and removal from New York imperative. Could he reach England in time? The sea air would refresh him and he might be spared for two years. The thought of his life being prolonged,

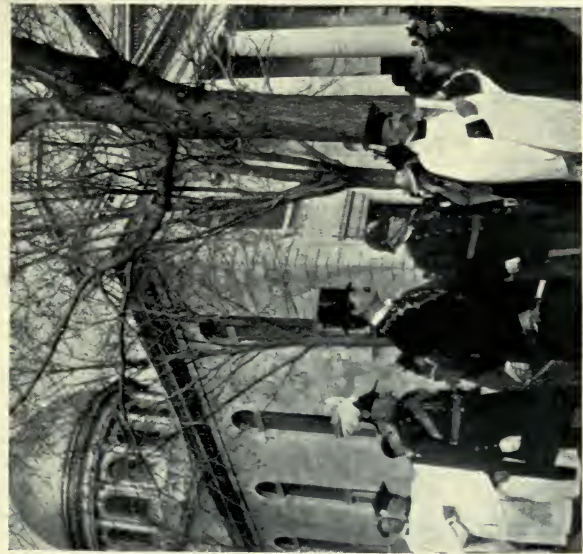
and a home where he would be within reach of his loved ones, came like water on a parched earth after the tension of the long stay in a crowded hotel, where many were coming and going and where well-meant kindnesses lacked that hush which would have made them a boon. New York, like all great cities, never sleeps. In its comparative quiet there floats the hum of humanity.

On May 1st he was transferred as gently as possible to the steamship *Menommie*, and he seemed greatly relieved to find himself in his narrow cabin with an open porthole—the gentle reminder of life being the soothing and emphatic lapping of the waves. For days he lay still, often with parted lips, telling of his silent communion, the only words which were distinguishable being: “O God, continue to teach me.”

Early during the night of May 5th, two doctors took it in turns to watch and, as the morning of the 6th broke, both were present, one with a watch in his hand.

A wonderful smile covered the Archbishop's face, as if in response to some hidden spiritual revelation. It lingered—the race was run—and the Standard-Bearer, who had striven to uphold the flag of truth, received the recognition of his Master. Thoughtfully and gently the doctors and nurses withdrew, leaving his wife with him—alone?

Every possible respect was paid to his remains while on board ship. His body was embalmed and covered with the Union Jack, which was the pall he himself would have chosen.



The Last Procession.





As the ship steamed into port, with its flag half-mast, the sad intelligence quickly sped. The ambulance and nurses which awaited him were dismissed.

The funeral cortege stayed at Holy Trinity Church, Paddington, where, after the celebration of the Holy Communion, the first part of the burial service was read by the late Rev. Edgar Sheppard, Sub-Dean of the Chapels Royal. Afterwards it was taken to Hawkhurst, Kent, and the committal sentences said in the churchyard of St. Lawrence, where so many connected with his family are laid to rest.

The open grave was hung with flowers by his three remaining daughters—Mrs. Robert Craigie Hamilton, Mrs. Llewellyn Foster Loyd, and Sister Evangeline—and the service was not one of grief, but rather of triumph.

Death is the Veil which those who live call Life.  
They sleep—and it is lifted!

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#### REPORT ON MEMORIALS TO DECEASED MEMBERS ARCHBISHOP LEWIS

The Most Rev. John Travers Lewis, D.D., LL.D., D.C.L., was born in Ireland in 1825, and was educated at Trinity College, Dublin. He was ordained Deacon by the Bishop of Chester in 1848, and Priest by the Bishop of Down in the following year. He then came to Canada and was appointed Missionary at Hawkesbury. In 1862 he became Bishop of the newly formed Diocese of Ontario, and was the first

Bishop consecrated in the Colonies. He was elected Metropolitan of Canada, and received the title of Archbishop of Ontario in 1893. He died at sea on the 6th of May, 1901, and was buried at Hawkhurst, England.

Archbishop Lewis was a man of marked intellectual ability, and of great force of character. Immediately after his consecration, he addressed himself with great energy and wisdom of administration to the overtaking of the vast arrearages of mission work in the districts over which he presided. He was more than a Diocesan Bishop. The interests of the Church at large were ever in his eye, and he will always be remembered as having, to say the least, crystallised the conception of a Pan-American Conference for the giving forth of the living voice of the Church. He executed the duties of his episcopal office for 39 years.

### (XXIX)

#### REPORT OF THE JOINT COMMITTEE RELATING TO THE LATE ARCHBISHOP LEWIS

The General Synod meets without the presence of a distinguished and exalted member, in the person of the late Most Reverend Dr. John Travers Lewis, Lord Archbishop of Ontario, and Metropolitan of the Ecclesiastical Province of Canada, who died on the 8th of May, 1901, as he was proceeding to England.

It is permitted to few Bishops to exercise their high and responsible duties for so long a period as thirty-nine years. His distinguished university record, his

rare abilities, his keen, searching intellect, his extensive reading and accurate memory, and his power of clear, forcible and incisive speech pointed him out at a very early age for the office of a Bishop. One conspicuous trait of his character was his perfect freedom from any feeling of personal resentment, and his readiness at all times not merely to forgive, but to forget, any action or language against himself. We shall honour his memory by following his example in this respect. Such charity is more excellent than even the brightest and most attractive intellectual gifts.

The work which he accomplished in the early days of his undivided Diocese was undoubtedly most arduous and trying. When he took charge of the Diocese there were in it 48 clergy and 89 congregations ; and when the Diocese was divided there were 133 clergy and 283 congregations, showing the enormous growth which had taken place, and witnessing to his wise and judicious oversight.

“ Marlborough House,

“ Pall Mall, S.W.

“ May 18, 1901.

“ DEAR MADAM,

“ I am commanded by the King to acknowledge the receipt of your letter and at the same time to convey to you the expression of His Majesty's sincere sympathy with you in the irreparable loss you have sustained by the death of your husband.

“ The King deplotes the death of so distinguished a prelate of the Church, but with regard to the place of

interment\* it would hardly be, as you may understand, a matter on which His Majesty would wish to exercise any personal interference as it rests entirely with the Dean and Chapter.

“ Believe me, Madam,

“ Yours very truly,

“ Mrs. Lewis.

(Signed) F. M. PONSONBY.”

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“ Lambeth Palace, S.E.

“ May 20th, 1901.

“ MY DEAR MRS. LEWIS,

“ Let me assure you how deeply I sympathise with your heavy loss, a loss indeed to all of us, but to you beyond all others.

“ I am sorry that my official engagements make it impossible for me to be present at the Holy Communion to-morrow morning.

“ But my heart and my prayers be with you.

“ I was away when your letter came but received it late on my return.

“ Yours very truly,

“ (Signed) F. CANTUAR.”

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“ Elmsleigh,

“ Eastbourne.

“ May 23rd, 1901.

“ MY DEAR MADAM,

“ I have been ill and unequal to much correspondence or I would not have waited until now to express to you, as well as I may, in the name of all

\* A petition had been signed by the Chief of the Mohawks of that day, and others, that at his death his remains should be interred either at St. Paul's Cathedral, or Westminster Abbey.

the Church in India the sorrow that is felt for the death of your beloved husband, the Archbishop of Ontario. The unity of the Church in all parts of the world has become a fact, at once so vivid and so evident, in modern life that S. Paul's words are fraught with meaning unknown before 'whether one member suffer, all the members suffer with it.' But to you the sense of public loss must be overshadowed by personal sorrow, and I pray that God may give you comfort in the memory of your husband's long beneficent episcopate and in the hope of meeting him again in the land where sorrows are no more.

"Believe me, my dear Madam, in much sympathy,

"Sincerely yours,

(Signed) J. E. C. CALCUTTA."

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"Foreign Office,

"21 May, 1901.

"DEAR MRS. LEWIS,

"I greatly regret that your letter of yesterday did not reach me until it was too late for me to avail myself of your permission.

"Pray allow me to offer you the expression of Lady Lansdowne's sympathy and my own in your loss.

"We have both a very pleasant recollection of the time when we used constantly to meet the Archbishop and of our intercourse with him.

"Believe me, dear Mrs. Lewis,

"Yours faithfully,

"(Signed) LANSDOWNE."



“ Derby House,

“ St. James’s Square, S.W.

“ May 21st, 1901.

“ DEAR MRS. LEWIS,

“ I thank you for your kind note and for the thought which dictated it. I am deeply grieved that I cannot attend the service to-day—but I am leaving home early to fulfil an engagement of some importance near Buxton and I cannot now alter or cancel it. I should have desired greatly to have been able to pay my last tribute of respect and affection to your late husband—whom, whether in ‘public’ or in private life, I had learned to appreciate and to admire—but it is not possible.

“ I cannot venture to trespass on your great sorrow further than to hope that you may be able to sustain it—and that the sympathy of the many friends whom you have gathered around you through life may alleviate your distress and be of comfort and support to you in your great trial.

“ Lady Derby is in France, or I am certain that she would have wished me to add the expression of her own feelings towards you at this sad time.

“ I remain, dear Mrs. Lewis,

“ Yours very truly,

“ (*Signed*) DERBY.”

“ 53 Cadogan Square, S.W.

“ Monday, 20th May, 1901.

“ DEAR MRS. LEWIS.

“ For your note just received I am much obliged and I shall not fail to be at Holy Trinity

Church, Paddington, at half-past 9 to-morrow morning. I should also have felt it a duty to have attended the funeral of the late Archbishop at Hawkhurst were it not that I am suffering from a very severe cold on account of which Sir Thomas Barlow forbade my leaving the house to-day.

"My wife and I sympathise with you most deeply in the irreparable loss you have sustained and grieve with you in your great sorrow.

"The sympathy of the King as expressed to you is only such as might be expected from one who has shown himself full of consideration for all who have done their duty well, whether in the Mother Country or in any position of the Empire.

"With sincere regards,

"I am, dear Mrs. Lewis, in haste but

"Very sincerely yours,

"(Signed) STRATHCONA."



## APPENDICES





## APPENDIX A

### A CAUSERIE OF EARLY DAYS

*Written by Clement Sherwood Lewis, eleventh and only surviving child of the late Archbishop of Ontario.*

The writer was born at Kingston to the sound of the alarm bells occasioned by a threatened invasion of Fenians—stimulated doubtless by envy, hatred and malice, for no other reason was ever advanced by them—who attempted to cross the border below the city. During troublous times like these, when roads were infested by suspicious characters and isolated homes barred doors and windows at sunset, my father walked one evening into the country to visit the lady who had consented to be my godmother at the christening on the following day.

This gentlewoman of U.E. Loyalist pioneer stock, lived alone in a large stone house not far from Rockwood Asylum. That night when she sat down at the piano and began to play, as she felt for the pedals her foot rested on something soft and, glancing in the mirror behind her, she saw the reflected figure of a man crouched beneath the piano. Her fingers fell with discord on the jangling keys, but with presence of mind and courage she continued playing. Presently a groan sounded from beneath the piano and her finger trembled again, just as she heard the well-remembered steps of the Bishop entering the hall.

She sprang from her seat, ran to him exclaiming, "Under the piano," and fainted. Father placed her gently in a chair, strode into the drawing-room, and saw the red

head of a wild-eyed French Canadian peering from beneath the instrument. He sternly asked, "What are you doing there?" and the red-haired man replied, without moving, and with the utmost politeness, that he "had been listening to madam execute the classics." He had heard from his friends at Rockwood of madam's fame as a musician, and not wishing to intrude had taken this unconventional method of satisfying his craving for melody, but as the concert apparently was now over, he "would emerge," and did. At this point my godmother, who had now recovered, emerged also, exclaiming "Man, you are crazy. Go back to your asylum." Whereupon he flushed to the roots of his red hair and drawing himself up declared angrily: "Madam had not executed the classics but murdered the music instead, until, becoming desolated, he had groaned aloud in anguish, thus alarming madam also." But here madam, seizing an umbrella, began to belabour her red-headed musical critic so heartily that he fled to "his friends at Rockwood," who promptly collared and locked him up for the dangerous lunatic he had proved himself to be by attempting to burn down a church after threatening its organist with a knife, because the latter would not allow him to secrete himself within the organ and howl at the top of his voice during the voluntary.\*

The earliest recollections of my father are of long winter evenings at Ottawa in the seventies. On frosty nights when the snow lay deep, and the north wind moaned through the leafless trees surrounding the house and we sat before the log fire, he would sometimes enter from his study,

\* This Asylum was run upon social lines. At certain times in the year—one evening in the week—the inmates were allowed to dance, and occasionally leaders of Society would come in for the novelty of finding strange partners who were interesting, but not mischievous.

gaze through the frosty panes and tell stories of early days and adventures.

Curled up in an armchair to escape observation—it being long past my bedtime, I would watch his tall slight figure, in Bishop's apron and gaiters, walking up and down in the firelight, or standing in its glow, with small hands grasping the lapels of his coat.\*

He would perhaps talk of Shandon Church in Ireland, and of its tower, about whose base he had played as a boy ; of his father (my grandfather) who was curate, and afterwards Rector of St. Anne's, and of its famous bells ; of the crowded churchyard when the famine fever and cholera came and carts rumbled over rough cobblestones to the cry of " Bring out your dead ! " and how returning one day for the nursery dinner he found a cart before the door to take his father away, although he had left him alive and well a few hours previously.

On such a night during the hard winter and hard times of seventy-six, when the board walks creaked with the cold crunching of tired feet of men—and women too—seeking work or shelter, and who were never turned away without a word of cheer, or something more substantial, from him, he told of troublous times in southern Ireland. After he left Garry Cloyne Castle, where he was born, and where " half the tenants," he said, with a twinkle

\* The Archbishop's small hands, for which he occasionally apologised, were the result, he said, of the canings of his early days at Porter and Hamblin School, Cork, where the boys used to crush up their fingers and apply something to harden the palm of the hand, so that the vitality of the switch would not be so acute.

When the Archbishop was preaching in the Parish Church of Eastbourne, many, many years after, a lady was asked how she liked the sermon : " I could not listen to it," she said, " for looking at the very small hands of the Bishop and wondering whether they were real."

in his eyes," could not, and the other half would not," pay their rents.

Fifty years ago passions and prejudices ran high throughout scattered Canada, whose parts were linked together neither by religion, politics, nor policy. Imperialists were against Continentalists, Free Church opposing Churchmen, and Orange and Catholic enmity flared up at least twice a year.

Bitterness has since become modified, for perhaps men's mind have broadened with the process of the suns, or is it that we take our religion and politics less seriously, the struggle for life having become harder, and that we are less interested in matters outside the level of our daily wants and necessities.

However that may be, looking back half a century one feels "there were giants in those days," and Canada was indeed fortunate to have in troublous times such leaders as MacDonald and Tupper, and Proconsuls like Lords Dufferin or Lorne and Lansdowne, with all of whom my father was "*persona grata*," and something more.

When a youngster, the writer saw and listened to all of these men from a seat in the corner of his father's study, where, no doubt, he often had no business to be.

My first recollection of Lord Dufferin's aristocratic face and figure was not in a study, but at a wedding breakfast. My eldest sister had been married that morning, and I, at the age of six, sat propped in a high chair at table directly opposite to Lord Dufferin who, after a short speech from my father, rose to cut the cake—one of those tall three or four storied affairs built round like the Tower of Babel.

Lord Dufferin's shining eye-glass with its broad black ribbon fascinated me—and I watched him intently. When he removed the first slice, a mouse ran out across the table.



Wide-eyed with astonishment, his eye-glass fell, and was shattered on a glass decanter. I jumped back. More mice followed, one running up his sleeve, and his glass eye dropped out and rolled about the neck of a revered aunt who sat next me and clutched her where the hair is short. She gave a scream, her teeth fell out into my fingerbowl and I went over backwards. I ran shrieking to my room, into which I was promptly locked by the scandalised domestics. I do not know whether Lord Dufferin recovered his eye, but I know my aunt did her teeth, for thereafter, whenever I was presented before her she showed them at me with a grimness of visage that baffles all description.

My father graduated from Trinity College, Dublin, and was ordained to the curacy of Newtown-Butler. About a year later his poor parishioners—and I gathered few were anything else but poor—hearing of his resolve to migrate overseas to British North America as it then was, gave an entertainment in his honour, and, after much speech-making, presented him with a watch suitably engraved. He was greatly touched at the time, but did not realise how touched he had been, until returning home he found the watch had been stolen before he left the building.

But, "as compensation, no doubt," his front door was broken open a few nights later, and a keg of moonshine was rolled in, to the cry of "Good Luck to your Honour!" from the outer darkness. Considering the penalty of fine or imprisonment which its possession entailed, this last expression of devotion was not without its embarrassment, which found its vent upon one dark evening, when it was poured out on one of the little hillocks which abounded.

Two or three years later, on a beautiful summer's



day, my uncle, the Honourable John Hamilton, Senator, and head of the vast lumbering concern which bore his name, drove father, my sister and myself, from Hawksbury to L'Original to catch the river boat for Ottawa, there being no railways through the wilderness in those days. The rough corduroy road passed through dense maple and birch timber, with only a few clearings of wood cutters and, at long intervals, the log houses and snake fences of pioneer settlers. Approaching one of these homesteads, my father asked Mr. Hamilton to stop, and he went to the door, but returned disappointed at finding no one at home. As we drove on, he recounted how, during his first winter as a missionary in Canada, he was called to conduct a funeral service of a farmer's child who had been caught in a blizzard returning from school, and perished. They lived some thirty miles distant, and his journey there alone, with a team of horses and light cutter, nearly ended in his own death and funeral.

The road, laid deep in snow by the blizzard, was almost impassable and at times invisible. While passing a ditch, the horses went too close to the edge and drifted over, upset the cutter, and threw him out head foremost. As he drew his outstretched arms from the snow his gauntlets came off and were lost. With bare hands he tried to right the sleigh, but a heavy fur coat impeding his efforts, he recklessly flung it off and managed to right the cutter as the wildly plunging horses darted forward. He scrambled on behind, trying to stop the frightened animals, but in vain, and so abandoned gauntlets and coat in an open sleigh at thirty below zero. Soon both hands were numbed and the fingers partially frozen. And with the reins about his neck and numbed hands thrust beneath his light clerical coat, he urged the team onward through ever deepening drifts, stamping his feet to keep warm and

prevent himself, chilled to the bone, from sleeping. For some time he fought valiantly against the drowsiness which might seduce him to sleep, which would betray him to death. He remembered the snow beginning to fall in heavy flakes, and felt the milder air on his face, but knew nothing more until awakened in a cold bath and recognised the kindly rugged face of a farmer bending over him. Then he fainted again.

It appears the horses, undriven by man, but guided by Providence, turned down a narrow side road and thus passed the only inhabited dwelling for twenty-four miles. The farmers heard the bells, came out and stopped the passing team just in time and, being experienced settlers, plunged him into a cold bath, thus saving his life. These good people nursed him with kindly Christian care for over six weeks, and it is not unfitting for the only surviving member of his family to recall that a direct descendant of these good Samaritans is to-day, appropriately enough, one of the most influential and generous members of the Red Cross in all Canada.

After the assassination of D'Arcy McGee and the hanging of his murderer, Whalan, I remember hearing my father tell my brother Travers the strange story of "his friend the murderer." A woman had been poisoned and father was called from Brockville to visit her husband, in custody, accused of the deed.

He described the prisoner as a manly, earnest fellow, with a benevolent countenance, and kindly manner. My father was much prepossessed, and listened with interest and sympathy to the prisoner's expressions of horror over the accusation and his most reasonable explanations of innocence, and gave him what comfort he could.

But the night before his trial he visited the prisoner again, who told him an additional story, and this

multiplying of his defence puzzled my father's logical mind. He put some straight questions to the now nervous wreck before him, who thereupon confessed the truth of his crime—the most despicable of all crimes—that of poisoner.

Next morning father was called away to the bedside of a dying woman in Prescott. Meanwhile the man was tried, pleaded not guilty and acquitted, the judge remarking that he left court without any stain on his character.

Returning to town, my father met the man leaving court to catch the west-bound express. An hour or two afterwards this train was derailed. No one was injured save the man who had committed the murder, who was killed.

When we lived near the Parliament Buildings at Ottawa overlooking the river, our next door neighbour was Dr. (afterwards Sir Charles) Tupper "the war horse of Cumberland," who not infrequently used to call in passing between his home and office in the Western Block when he was Minister of Railways and Canals. Sometimes the Prime Minister, Sir John MacDonald, might accompany him, though more often Sir John would drop in unexpectedly at odd moments to rest and talk with my father over old times, when both were Kingstonians together.

I recollect one hot afternoon when the House was sitting and the smoke of many bush fires darkened the sun and hung in a blue haze over the Laurentian Hills, Sir John and my father sat in the darkened library talking of the heat and the destruction of so much valuable timber, which had been burning unceasingly for the past week. During a pause in the conversation, Sir John turned to where I was sitting, curled up with a book in my corner, and said: "Youngster, if you can tear yourself away from your friend, Dr. Smith, run over next door and telephone

Kirkpatrick that he will find me at the Bishop's and ask him whether he got my note."

This I joyfully did, because the telephone was a great curiosity in those days and Dr. Tupper's was one of the first installed, or, at any rate, that I had ever seen.

When Mr. Kirkpatrick entered fanning himself with a newspaper, Sir John, throwing his head back with that characteristic poise which distinguished him, asked: "George, have you my note?" Yes, Sir John," he answered, smiling, and laid it on the table before my father, who read aloud: "After having kicked up so much dust in Kingston, I have decided to knock you into a cocked hat."

"Dust in Kingston" referred to a recent election there, and "cocked hat" to Mr. Kirkpatrick's nomination to the speakership of the House of Commons, which he occupied with much distinction, long afterwards becoming Sir George and Lieutenant-Governor of Ontario.

The summer of the British Association's meeting in Montreal was a notable one in many respects in Canada.

One great event was the extension of the Canadian Pacific Railway as far as the Rockies, an achievement brought about by overcoming many difficulties, financial and physical, not least the political nagging and hostility of a powerful group led by Blake, whose political successor, curiously enough, was to duplicate unnecessarily, in part at least, that system some twenty years later.

Many members of the British Association, including my father, were taken by special train, as guests of the company, as far as the rail head near Calgary and also to many points of interest in eastern Canada. Not the least interesting of these excursions was the one to the phosphate and asbestos mine near Buckingham on the Ottawa River.



It was an interesting party to which I in some way managed to attach myself. Beside Sir John and my father, the party included Dr. Sir Charles Tupper, emphatic of speech and manner, the cautious and reticent Sanford Fleming, viewing all things through the eye of an engineer, father of the Pacific cable, and not yet knighted; one-armed Dr. Grant of Queen's University, philosopher, traveller and ardent imperialist; another Dr. Grant, a noted medical man who operated on H.R.H. Princess Louise that winter's night when the horses bolted, overturning her sleigh, on the way to the opening of Parliament, and H.R.H. was injured by flying glass; Herbert Spencer, who seemed tired and consequently rather cross; and Donald Smith, not yet created Lord Strathcona, but already a railway director, a Member of Parliament and a financial genius.

Comfortable large carriages on old-fashioned swaying leather springs awaited the special train from Ottawa and Montreal to convey the party to the mine, which were under the supervision of a young American railway official with sandy hair and short goatee, whose alert eyes under puckered lids saw to everything with remarkably smooth efficiency, and who lived to become a K.C.V.O., President and Chairman of the Canadian Pacific Railway, and a Baron of the United Kingdom with the title of Lord Shaughnessy, under whose guidance the infant Canadian Pacific grew into the greatest of all travel systems by land and sea until it girdled more than half the globe.

Several mines were inspected and steep hills climbed by rough road during the morning which was decidedly hot, and by the time lunch was served in a large tent, the party were both tired and hungry. So were the mosquitoes which swarmed everywhere, and Sir John, while fanning himself between courses, told my father the



story of a man who was sleeping under a mosquito bar and when one side of the bar was accidentally raised the mosquitos swarmed in on that side so thickly they shoved him out of bed.

The return journey was made during the cool of the evening in our comfortable swaying barouche containing the Prime Minister, my father, Dr. Sir Charles Tupper, and Herbert Spencer. As we drove at sundown through the cool pine-scented air of the forest-clad hills, Sir John and my father discussed the strange geological formation in which the crystals of phosphate were embedded, and Spencer described at length and in detail to the, I suspected, bored Dr. Tupper the symptoms of insomnia which troubled him and from which he was a chronic sufferer.

The writer sat on the box beside the driver, a powerfully built, but extraordinarily short French habitant who knew no English except his name, Peter McLaren. He was as short of speech as of stature and when the horses suddenly came to a halt, and someone asked, "What's the matter," he leisurely lit his pipe, handed the lines to me, produced a formidable-looking axe from beneath the seat, pointed with it across the road and said laconically, "bear." Sure enough I saw from my high seat on the box a small black bear clinging to the lower branches of a tree.

After a short wait, our driver emerged from the brush as leisurely as he had entered it. "But where is the bear?" demanded Spencer irritably. "Dead," answered the driver, and displayed his bloodstained axe over the heads of his astonished passengers.

"That man," observed Sir John dryly, reminds me of the gentleman who was so short he could not tell whether he had a head- or a stomach-ache."

Apropos of this, my father told of a great business man

and captain of industry who, in reply to his formal engraved card of invitation to dinner, replied shortly, "The undersigned will be on hand at the time appointed," and let it go at that.

"Our driver's methods may not be precipitant, but his results are effective," remarked Spencer, "and more satisfactory than that of the man whom my friend Huxley tells of, who, when viewing the Coliseum by moonlight after being warned of pickpockets, felt someone brush against him in the dark with a watch in his hand. Being a prompt sort of a person, he knocked the man down, seized his watch and made off home." "And quite right too," said someone, "and highly commendable."

"Yes, yes," returned Spencer; "quite so, but this man on arriving home found he had two watches."

A reception committee and brass band greeted us at the station, the band playing with more enthusiasm than discretion, occasional discords jarring on the musical ear (for he *was* musical) of Herbert Spencer.

Noticing his evident distress, someone, by way of consolation, I suppose, volunteered the information that the score, at least, was by a famous composer—which indeed it was, though he lived in the last century. Whereupon Spencer inquired apprehensively, "Is he composing yet?" "No," interjected Sir John, shaking his head gravely, "he is decomposing," and mentioned the great man's name. "Well, well," said Spencer laughing, "no doubt he is extinct, but the immortal part of him, his work, lives."

As the train pulled out of the station and the Prime Minister waved his good-bye to the cheering crowd, my father told the story of Emperor Augustus, who, when he lay dying, turned to those about him and said: "Why weep ye? Have I done well?" They answered, "Yes." "*Nunc Plaudite*," said he, and died.

"A perfect exit, bishop, a perfect exit," repeated Sir John thoughtfully, which indeed was to apply with perfect truth to his own exit some six years later after the last and the greatest of his many victories.

In the spring of the early eighties, I accompanied my father on a confirmation tour of the head waters of the Ottawa River.

Warm weather had come in earnest after a winter of heavy snow and a late spring. The population of the Upper Ottawa in those days was composed principally of lumberjacks, half-breeds, and Indians with a sprinkling of pioneer farmers grouped in settlements.

Towards one of these latter we made our way for more than one hundred miles beyond the railway's end by wagons and canoes. A lake had to be crossed before reaching the furthest settlement. Here we found the large *bateau* of a French Canadian oblate Priest manned by a swarthy crew of half-breed *voyageurs*. The kindly old priest offered us a passage over the lake, which my father accepted. The old priest had no English, and apparently father could not understand his brand of French, but the difficulty was solved by addressing him in Latin, the soft continental pronunciation of Trinity College, Dublin, being understood immediately.

And so the French priest and Anglican bishop conversed affably in a very new country by the aid of a very old language. The French crew were puzzled at hearing the Latin, connected in their mind only with prayers, and concluded they were either praying together or against each other, and their skipper jokingly advised the crew in *patois* to hurry over the lake before the collection—"maybe two would be taken up."

We landed late in the afternoon and bade adieu to our jolly *voyageurs*, and were met by a large crowd of settlers,

half-breeds and Indians. They reported that the rising of north waters had swept away part of the village, including the log church and school house.

The river was still rising, and the roar of the rapids where it entered the lake hard by left no doubt of it. This was their bishop's first visit for nearly two years, and accounted in part for the large congregation and confirmation class awaiting him. And so it was decided to hold a service out there on the bank of the river with the green grass for carpet, a surrounding stately grove of maples for a wall, the starry sky for a ceiling and the murmuring roar of the rapids for accompaniment and voluntary. A huge maple stump sawed across and level, provided the Holy Table, and great bonfires were lit among the surrounding trees.

When the sun had sunk across the lake, behind a growing mass of dark thunder-clouds, the glare of bonfires lit up the crowded grove and shone on the white lawn sleeves and scarlet hood of the bishop addressing a sea of upturned faces. On his right were drawn up the Confirmation Class of nearly forty adults and children, and to the left squatted rows of Indians—the firelight playing on their bright shawls and brilliant headgear—who stared stolidly before them, their dark eyes apparently looking at nothing, but seeing everything.

Towards the close of the service, the gathering storm burst in wild uproar over the lake, though no drop of rain fell that night on the leafy cathedral. We had no soloist, and the congregation proved the choir.

During a lull in the storm the words of the 147th Psalm rose above the cadency and drone of the rapids: "Who covereth the heavens with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains. He giveth snow like wool: and scattereth



the hoar-frost like ashes. He casteth forth His ice like morsels : who is able to abide His frost ? He sendeth out His word, and melteth them : He bloweth with His wind, and the waters flow."

. . . A blinding flash split asunder the clouds, its vivid glare lighting up the wild combers on the lake and the tossing branches overhead. Another and another succeeded, followed by deafening peals of thunder, and as it died away over lake and forest, five hundred voices took up the song to the majestic swing of the Grand Chant and sent it up through the swaying branches rolling towards the stars. . . . "Ye dragons, and all deeps ; Fire and hail, snow and vapours : wind and storm fulfilling his words : Mountains and all hills ; fruitful trees and all cedars ; Beasts and all cattle : worms and feathered fowls ; Young men and maidens, old men and children, praise the name of the Lord : for His name only is excellent, and His praise above Heaven and earth."

The music ceased, and as the last echo of the now rapidly retreating storm rumbled and died away, the quiet voice of the bishop was heard asking that "where two or three are gathered together in My name, Thou wilt grant their request." The blessing followed, and the strange congregation dispersed and returned by portage, packhorse and train through forest and mountain to their distant homes and strangely isolated lives.

## APPENDIX B

It cannot fail to interest those who were personally acquainted with the Brigadier-General E. A. B. Travers, C.B., Madras Staff Corps, for six years Assistant Military Secretary for India at the Horse Guards, who died of diphtheria, to know that the deceased



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officer had no fewer than eight brothers, all of whom entered Her Majesty's Military service, namely :

1. Captain Robert W. Travers, 24th Regiment, served in the Punjaub Campaign, 1848-9, including the passage of the Chenab, Battle of Sadalaport, killed in the Battle of Chillianwallah.
2. Lieutenant Thomas M. Travers, 51st Bengal Native Infantry, died from service in India on passage home.
3. General James Travers; V.C., C.B., entered the Bengal Army, 11th June, 1838, served throughout the Afghanistan War, 1840-2, in the 2nd Grenadiers and Skinner's Horse (now 1st Bengal Cavalry), thanked in front of the line and name brought to the special notice of the Indian Government by General (afterwards Sir William) Nott, for his services in the action of Secunderabad ; served in the Sutley campaign, 1846 ; commanded and brought the Nusseeree Ghoorka Battalion out of the Battle of Sobraon. Commanded the Cavalry Bhopal Contingent in attack and defeat of insurgents in 1846, received thanks of the Government of India for his services on that occasion ; Commanded field force against the rebel Shunker Singh 1856, and received the thanks of the Indian Government and of the Agent Governor-General of Central India for the " complete success which attended these operations " ; Commanded at Sudore when the Mutiny broke out at that Station on the 1st July, 1857. Horse three times shot under him and name brought to the special notice of the Government of India by Colonel (afterwards Sir Henry) Durand, for " the manner in which the attack was met and the soldierly withdrawal was effected in the face of superior numbers," when our position became no longer tenable in consequence of the disaffection of

our own troops ; received the thanks of the Indian Government and awarded the Victoria Cross for his services on this occasion.

Has been wounded, five times mentioned in despatches, twice brought to the special notice of the Government for India for services in contact with the enemy, and on three occasions received its acknowledgments for services in the field. Promoted to Major by Brevet for Afghanistan ; received the C.B. and medals for Candaliar, Ghuzni and Cabul, also for Sobraon and Indian Mutiny. Held the appointments of Adjutant, Second-in-command and Commandant of the Bhopal Contingent composed of Artillery, Cavalry and Infantry. Political Agent with Command of Cavalry, Western Malwa. Commandant of Central India Horse (three regiments) and Political Assistant to Agent Governor-General of Central India. Commanded Sangor District and received the thanks of the late Lord Sandhurst, Commander-in-Chief for the manner in which he had conducted the duties of this command ; Commanded Meerut division and First Division, 1st Camp of Exercise at Delhi and received the acknowledgements of Lord Napier of Magdala, Commander-in-Chief, for the manner in which he had exercised the duties connected with these commands.

4. Captain Eaton J. Travers, 32nd Bengal Native Infantry ; Siege of Mooltan ; appointed to the 1st Punjab Infantry, engaged frequently with the hill tribes. Received the thanks of the Governor-General. Killed at the siege of Delhi in 1857.

5. Henry F. Travers, Assistant-Commissary General.

6. John N. Travers, E.B., Ordnance Department, retired.

7. Horace N. Travers, Assistant-Commissary General. Died in the West Indies.

8. Major Joseph O. Travers, 17th Regiment. Served in the Crimea and received the Legion of Honour for conspicuous conduct in the attack on the Redau ; Aide-de-camp to Brigadier-General Macpherson in the Afghan War. General Travers's father (Major-General Sir Robert Travers) was one of six brothers who all served in the profession of arms, namely :

1. Major-General Sir Robert Travers, C.B., K.C.M.G., K.C.F.M., etc. Services : Campaign in Holland, 1799. Ferrol, 1880. Commanded detachment of the 95th in attack of Spanish Lines, and Buenos Ayres, 1807. Commanded 95th Rifle (Brigade) Regiment in the battles of Bolica and Vimiera, 1808. Served in the retreat to Corunna. Commanded 10th Regiment in the various attacks on the East Coast of Spain. In 1817 was appointed resident of Cephallonia ; resigned in 1823 and was presented by the inhabitants with an address and a gold sword value £500. Was four times severely wounded, received pension for wounds of £300 a year. Killed by a fall from his horse in 1834.

2. Commander John Travers, R.N., severely wounded in Lord Howes's action 1st June, 1794. Died in the West Indies.

3. Major J. Conway Travers, K.H., Rifle Brigade. Services : Siege and capture of Copenhagen in 1807 ; action of Bonavente, 1808 ; Corunna, 1809 ; storming of redoubt, San Francisco ; siege and storm of Ciudad Rodrigo and Badajoz, 1812 ; Battle of Salamanca, capture of Madrid, New Orleans, 1815. Severely wounded and received a pension of £200 a year for his wounds. Died 1841.

4. Rear-Admiral Sir Eaton S. Travers, K.H., upwards of one hundred times engaged with the enemy, eight times mentioned in despatches for gallant conduct

(see Byrnes' Naval Biography) Wounded and died 1858.

5. Major Joseph Oates Travers, Rifle Brigade. Services: Walcheren Expedition, 1799. In the several actions under Sir R. Abercromby; twice severely wounded; received pension for wounds; many years Magistrate at Portsmouth; portrait placed in Town Hall. Died 1865.

6. Captain Nicholas C. Travers, Rifle Brigade. Services: Buenos Ayres, 1807; campaign under Sir John Moore, 1808-9; Corunna; Battle of Salamanca; capture of Madrid, siege of Burgos, battle of Vittoria, Pyrenees, Vera, New Orleans. Twice severely wounded. Died 1871.

Twenty-two sons of the above six brothers have served in the Army, namely:

9. Sir Robert Travers's nine sons already mentioned.

10. Captain J. Stewart Travers, 11th Regiment. Died 1859.

11. Major J. Conway Travers, Royal Marines. Services: Baltic, 1854-5; China, 1857-8; as Adjutant and Aide-de-camp to Brigadier-General Holloway C.B. Adjutant, Woolwich Division, 1859-61; Aide-de-camp to Inspector-General of Royal Marines, 1862-6. Baltic and China Medals.

12. Colonel John Travers, Royal Artillery. Served throughout the Crimean War. Medal and clasps. Retired.

13. Major-General Joseph Oates Travers C.B., Royal Marines. Services: Spain during the Carlist war; coast of Syria, 1841 (medal); Baltic, 1854-5 (medal); Brigade Major to Royal Marines in China, 1857-8; wounded in action with the "Braves," 1858; Assistant Quartermaster-General to the expedition; wounded at capture of the Faku Fort, 1860; twice mentioned in despatches; C.B. (medal and three clasps) Assistant Adjutant-General



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to the Royal Marines at Headquarters ; Inspector-General, 1867-9. Died 1869.

14. Lieutenant Lyon Conway Travers, late Ceylon Rifles. Served in the Punjab Campaign ; siege and capture of Mooltan ; Battle of Goojerat ; Medal. Retired.

15. Colonel Frederick J. Travers, Royal Artillery. Served as Military Secretary and Aide-de-camp to Sir George Grey when Governor of New Zealand and Cape of Good Hope. Retired.

16. Lieutenant William Travers, Rifle Brigade. Served during the Indian Mutiny, wounded at Caunpore. Died 1865.

17. Captain Joseph Oates Travers, 70th Regiment. Killed by an accident in New Zealand.

18. Captain Robert Travers, 19th Regiment. Died.

19. General Eaton Travers, Royal Artillery. Retired.

20. Captain Frank Travers, 60th Rifles. Retired.

21. Colonel James Travers, 3rd West India Regiment. Died.

22. Lieutenant Joseph Travers, Indian Army. Died.

In the perusal of the Archbishop's life, it will be remarked that he always chose the hardest things of life, which had to be fought to be won. Surely the life of John Travers, Archbishop of Ontario, sometime Primate of all Canada, rises as a beacon pointing Excelsior, and provokes the thought—Where to-day can we find a family of so many under one flag, one stroke of oar, guiding such a wave of bravery, fighting here on earth under the Church Militant ?







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**Lewis, John Travers**

Author **Lewis, Ada Leigh**

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